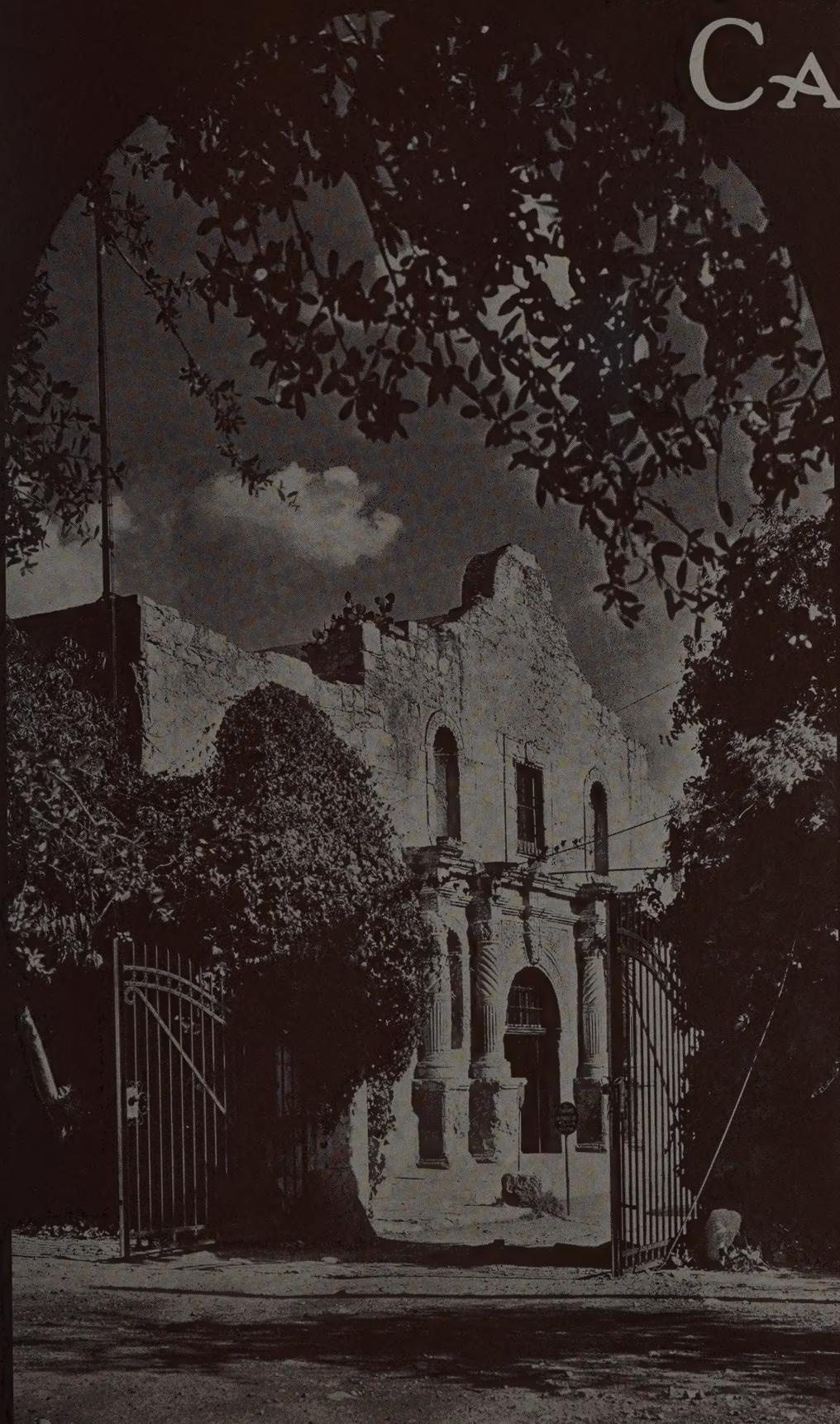


WORLD CALL



LIFT THE LEVELS OF THE CHURCH

Lift the Levels of Intelligence

Lift the Levels of Vision

Lift the Levels of Consecration

With World Call

Every Issue of *World Call*

Will Strengthen the Intelligence of the Church

Will Quicken the Vision of the Church

Will Deepen the Consecration of the Church

Subscription Rates

2 years	\$2.00
1 year	1.25
5 or more subscriptions sent in at one time, each	1.00

Pastors of 431 Honor Roll Churches Bear Witness that

WORLD CALL

Lifts the Levels of the Church

P.S.:

Meet your friends at San Antonio at the WORLD CALL luncheon and the WORLD CALL booth.

Circulation Corner

I like it because it shows a knowledge and appreciation of the local church, the place where Christianity wins or loses.—Professor E. C. Cameron, Butler University.

September WORLD CALL has just come and I hasten to congratulate and thank you. It is a beautiful and effective number. I was especially pleased to note the circulation item.—W. R. Warren, Crystal Beach, Michigan.

World Call Luncheon

The WORLD CALL luncheon at San Antonio will be on Wednesday, October 16, at the Gunter Hotel. Tickets should be secured promptly on reaching the city.

End of Special Offer

Remember that the special offer of a missionary book for every five new subscriptions to WORLD CALL, will be withdrawn September 30. This has been a very popular offer and up to date 245 books have been given in this way.

Another Gain

WORLD CALL circulation for the July-August number was 31,847, a gain of 2,970 over a year ago and a gain of 415 over the June mailing.

World Call Booth

WORLD CALL will, as usual, have a booth in the exhibit hall at the San Antonio convention. Many of our readers plan to meet their friends at the WORLD CALL booth. It is easy to find and easy to remember.

Pilgrimage to Mexico

The WORLD CALL Pilgrimage to Mexico following the San Antonio convention is arousing much interest. The missionaries are delighted. F. J. Huegel of Mexico City is arranging a meeting with some of the city's most distinguished leaders on the evening of October 22. Reservations for the trip may be made by sending \$10.00 to WORLD CALL at once, the balance to be paid on or before October 1. An attractive folder concerning the trip will be sent on request. The cost of the trip, exclusive of meals and purely personal expense, is as follows:

2 persons in a lower berth	\$ 77.28 each
1 person in an upper berth	85.70
1 person in a lower berth	91.35
2 persons in a compartment	102.58 each
2 persons in a drawing room	116.20 each

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

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The Threshold

Our Cover

Visitors to the International Convention of Disciples of Christ meeting at San Antonio, Texas, October 15-20, will certainly find time to visit the Alamo, shrine of Texas Liberty. Those who are unable to attend the convention will get something of the atmosphere of the convention city as they view the beautiful reproduction of the Alamo which we present upon our cover.

Committees

Dr. D. W. Morehouse, Des Moines, Iowa, president of the International Convention of Disciples of Christ for 1935, has announced the following committees:

Prayer Meeting Committee: Miss May Frick (chairman), M. L. Pontius, George March, Mrs. J. H. Caldwell, Mrs. E. W. Taylor, Edwin Errett.

Nominating Committee: Ray E. Hunt (chairman), John Stuart Mill, D. B. Titus, Mrs. W. A. Shullenberger, Mrs. Maurice Woodson, Oreon E. Scott.

Committee on Fraternal Relations: George A. Campbell (chairman), Roger T. Nooe, E. L. Day, Miss Ethel Jones, Mrs. W. A. Crowley, Mrs. W. M. White.

Committee on Necrology: C. G. Kindred (chairman), Milo J. Smith, John Alber, Mrs. Walter White, Mrs. H. R. Howland, Helen Welshimer, Thomas Curtis Clark, Willard Shelton.

Committee on Publicity: H. B. Holloway (chairman). Committee to be completed by Mr. Holloway.

Communion: F. E. Davison.

Banquet: James A. Crain.

Exhibits: H. B. Holloway.

Music: Paul Preston.

Registration: E. W. Cole.

Attend the

World Call Luncheon

At
the Gunter

Wednesday, October 16

Secure tickets (75 cents each) when you register. Do not delay.

Book Offer Ends

Attention is called to the fact that the special book offer of WORLD CALL ends September 30. At this writing 245 books have been given to churches sending in the required number of subscriptions. WORLD CALL is delighted to be able to render this service to the churches.

Week of the Ministry

1895-1935

October 13th and 20th

The Fortieth Anniversary of Ministerial Relief will be observed as a great forward step in the Recovery and Advance program for the local church and the causes of Christ cooperating in Unified Promotion.

October 13th is the day for observance in Sunday school classes of 18 years and above. October 20th is the day of Fellowship in Communion. The order of service to be used in the San Antonio Convention will be furnished to all churches. The need among our aged ministry was never greater.

Gifts made on both days may be in honor of some minister or missionary, living or dead, who has blessed and helped the giver. Offerings from both church and Sunday school classes should be sent to Pension Fund, Box 1635, Indianapolis, Indiana.

Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of death,
Into the mouth of hell,
Rode the six hundred.

That is Tennyson. Did he ever see war?
I should say not."

Student Volunteers to Meet

December 28, 1935, through January 1, 1936, are the dates set for the 12th quadrennial convention of the Student Volunteer Movement. It is expected that this gathering will bring to Indianapolis some two thousand students from the colleges and universities of the United States and Canada. Speakers include the Archbishop of York, Toyohiko Kagawa, Richard Roberts, W. A. Visser, 'T Hooft, Robert E. Speer, John R. Mott, Samuel Zwemer, Baez Camargo, T. Z. Koo, Mrs. Induk Pak, H. P. Van Dusen, John A. Mackay, Basil Mathews, Raymond P. Currier, Gertrude Rutherford, Kenneth S. Latourette and Daniel J. Fleming. The registration fee is six dollars. Special rates will be offered by railroads and bus lines. Further information may be had by addressing the Student Volunteer Movement, 254 Fourth Ave., New York, N. Y.

Our Oldest Church

Organized October 10, 1810, Central Church of Disciples of Christ, New York City, lays claim to being the oldest church in our brotherhood. Among other plans for commemorating this honorable period it is announced that on anniversary Sunday, October 13, other churches of New York and vicinity are invited to participate in a communion service. This service will complete an unbroken record of 125 years during which the Lord's Supper has been kept in sacred weekly observance by this congregation. Speakers during the period of observance of the anniversary include Dr. Herbert L. Willett, Dr. Frederick W. Burnham, Dr. Charles T. Paul, Dr. R. H. Miller and, of course, Dr. Finis Idleman, pastor of Central Church.

Whence This War Talk?

—Here is a quotation from *The Secret of Victorious Living*, by Harry Emerson Fosdick:

"Where does all this talk about the glory of war come from, anyway?"

'Charge, Chester, charge! On, Stanley, on!'

Were the last words of Marmion

That is Sir Walter Scott. Did he ever see war? Never.

And how can man die better

Than facing fearful odds,

For the ashes of his fathers,

And the temples of his gods?

That is Macaulay. Did he ever see war? He was never near one.

The Opportunity

Of a Lifetime

Is Yours

Go to Mexico

With Those Who Know the People and the Language

Last Call

As late as the first week in October you may send the amount of your ticket (see table of costs, page 1) to

World Call

222 Downey Ave.,
Indianapolis, Indiana

One-Day Conventions

November 4 to 22 are the dates set for the 250 One-Day Conventions of the causes represented in Unified Promotion. "Recovery and Advance" will be the great keynote of these conventions. The program will be centered around the aim of making effective the total program of the local church.

WORLD CALL

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Editor

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L. Madge Smith, National World Call Secretary

H. O. Pritchard

James A. Crain

Edgar De Witt Jones

VOLUME XVII

OCTOBER, 1935

NUMBER 9

The Local Church Is Basic

IN THIS number WORLD CALL presents discussions of certain issues vital to the local church. That every wider movement of the Christian gospel is dependent upon the local church is not less apparent to leaders of brotherhood agencies than to pastors and laymen. Any question as to the conviction of such leaders that the local church is to be regarded as far more than a convenient source of essential income is dispelled by an intelligent reading of the article by C. O. Hawley. More nearly than any other single person, the director of Unified Promotion stands for the larger interests of the Disciples. When he asserts that in the program of "Recovery and Advance" the local church and the causes must seek higher levels *together*, he does more than express his own belief. He reflects the attitude of other leaders. That attitude, as we sense it, is an eager desire to bring recovery and advance to the local church, the basic unit of every kingdom enterprise.

There Is No "Local" Church

BASIC, indeed, is the local church. Yet may it be said with truth that there is no "local" church. Localize and cut it off from its program for building a Christian world through missions, education and benevolence, and the church ceases to be. Thus the world causes are far more than agencies through which the church makes contributions to the larger work. They are themselves the church, the body of Christ, through which he accomplishes his purposes upon the earth. Christ is not "local" and there is no "local" church.

"I Have Called You Friends"

IHAVE called you friends." These words of Jesus from John's gospel follow the verse in which he says, "Ye are my friends, if ye do whatsoever I command you." Measured by so searching a test, we wonder if there is to be found anywhere a company of believers more worthy of such distinction than the people who wear no other name than that of "Friend." Certainly there is no distinct body of Christians exerting a degree of moral influence more disproportionate to its numerical strength than this group, sometimes known as the Quakers. Friends of Jesus they are, in-

deed. Like his first-century friends and disciples, they have through the years been distinguished in part by their repudiation of war. Not content to hold to individual pacifism, they have given themselves to building the kind of international brotherhood in which war cannot exist. The marked intelligence with which they have pursued this goal is illustrated by the Institutes of International Relations which they have sponsored for several years. To the nine institutes held in college centers this past summer there came a total of thirteen hundred seventy-two students. Among the larger institutes were those held on the campuses of Duke, Wellesley and Grinnell and the Mid-western Institute at Northwestern University. In the last named instance there was an enrollment of two hundred twenty for a two-week period. It would be difficult to overestimate the influence of these gatherings with their courses for the serious study of the problems in the field of international relations. The people who make them possible are indeed the friends of humanity and, thus, the friends of God. Thank God for the Friends!

The Lord's Supper and the Aged Minister

IN THIS fortieth anniversary of the church's acceptance of its obligation to its aged and disabled servants, the communion service offering of the International Convention, as in other years, is for Ministerial Relief. This year other thousands in local churches will use the same service and in like manner lay their offerings upon the Lord's Table. May the gifts be worthy of so great a cause!

A Disciple Editor

ALL over the world the cooperative movement is on the increase. Kagawa hails it as a source of hope for Japan's depressed millions. In many sections of the United States it has demonstrated itself as a movement of vigor and promise. In the light of these facts more than passing importance attaches to the coming of Joseph Myers, a Disciple minister and newspaper man, to the editorship of the *Cooperative Consumer*. Disciples will take pride in the quality of prophetic leadership which Dr. Myers will bring to his task.

Masters of Vituperation

CHAFING under restrictions such as have been an occasion of irritation to so many local administrators of federal relief funds, New York's Park Commissioner, Robert Moses, brings sweeping and bitter charges of inefficiency against the city's Works Progress Administrator, Hugh S. Johnson. If Mr. Moses has a notion that he is equal to the requirements of a duel in vituperation with the former head of the NRA, well and good. Few would deny him that privilege, however much they might question his judgment. Fewer still would consider it necessary to come to the defense of the fiery general, who, since the death of Senator Long, would probably be accorded by common consent the rank of premier American master of invective, though it must be admitted that the priestly radio orator of Detroit's Shrine of the Little Flower runs him a close second. When, however, Mr. Moses refers to a thousand unemployed men assigned him as "bums" and threatens to "clean them out," he reveals a quality of mind which marks him as unworthy of the vast social responsibility with which his position invests him.

They Are Not Bums!

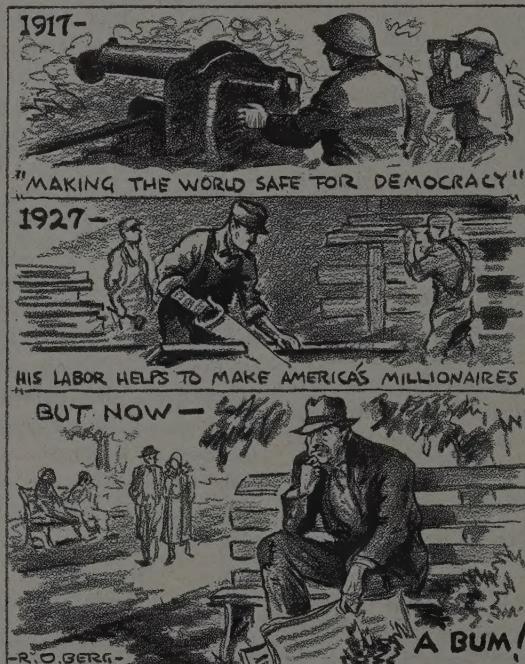
ALTOGETHER appropriately, we believe, Mayor La Guardia, himself no second rater when it comes to the use of picturesque language, rebuked the Park Commissioner, resenting "the slur on hundreds of thousands of men who, through no fault of their own, can't wear a tuxedo when they go to work for Mr. Moses." With point, too, the Mayor observed that "the very purpose of relief work is the rehabilitation of people who have not only been out of work months and months but years and years."

To classify New York City's 18,000 transients and homeless men as "bums" is not only heartlessly cruel but needlessly stupid. Fully 50 per cent of these may be regarded as permanent residents of the city. A few years ago most of them had jobs. They were laborers, mechanics, clerks. A few were professional men and merchants. With the coming of the depression some lost their positions rather quickly. Others, because they were—call it what you will—younger, stronger, better established, more efficient, or luckier, held on

to their precarious means of livelihood for a longer period of time. And then they, too, like thousands of others of their fellow-citizens had to yield to the inevitable.

Battling for Independence

EVEN when faced with continued unemployment these men were not without faith. Feverishly they scanned the "want ads" and hoped against hope that prosperity was, as they were assured, just around the corner. Few of them ever became dependents intentionally or without first waging a valiant battle for independence. Their story is a familiar one. Meager savings were quickly dissipated. Liens were made on life insurance policies; then these were surrendered altogether. Homes were lost; evictions followed. Relatives shared for a time and then, through necessity, withheld their meager crust of poverty. Sickness came; morale weakened. Families disintegrated, were scattered, ceased to be. Such pictures afford an inadequate story of the antecedents of these 18,000 homeless men. Some are now regarded too old for employment, though yet in their forties and fifties. Many will never find work again, except as it is *made* for them and doled out as charity by a social order too unintelligent to adjust itself to an economy of plenty and yet to too great a de-



The Same Man!

gree subject to humanitarian impulses to adhere to the logic of its professed philosophy of individualism. Certain it is that industry does not want them. Nor is it apparent that there are many who give them a second thought. But, as Assistant Secretary of Labor McGrady said, "They are not bums, we regard them as human beings."

With dividends of 388 large American corporations for the first half of the year rising from \$77,000,000 in 1933 to \$380,000,000 in 1934 and to \$437,000,000 in 1935, none can deny that at least for stockholders of such concerns there has come a measurable recovery. But regarding the distribution of recovery the facts are less clear, neither gains in employment nor in real wages keeping pace with dividends. Never was there more urgent need for the church's insistence upon the primacy of human values.

I Believe in Missions

By CHARLES B. TUPPER*

I.

1. I believe in missions for much the same reason that I believe in parents. They brought me into existence. They became for me the channel through which the rich heritages of the past were mine—physical vigor, mental capacity, social and cultural achievements, awareness of God. They nurtured me as I grew and, sacrificially, gave their best to me in order that I might live abundantly. All this, and much more, they did because they loved me. As I read the history of the church I discover that the Christian heritage, which holds the choicest treasures of my life, was created, enhanced and transmitted by the parentage which I know as missions.

Parents need not be perfect in order for me to recognize my indebtedness to them; nor must missionary activity be free from all mistakes, stupidities and misdirections for me to believe in it. It is the source of life's choicest treasures and as such I will cherish and love it.

2. I believe in missions because I believe in people. When I look seriously into my own heart at its worst I have slight difficulty in understanding why some theologians cling tenaciously to the doctrine of original sin and total depravity. But there are times when the stirrings and strivings indicate my inalienable kinship with God. And, while there are many evidences of depravity and heinousness in the human race, we do have people also like Oliver Wendell Holmes, Michael Pupin, Richard Harrison, Archibald McLean and a host of others who reveal the inherent worth of folk.

The judgment of Jesus was permanently sound when he insisted that *every* thing else was to be evaluated by what it did to human life. And his cross bears dramatic testimony to the depth of his conviction concerning the worth of people. So, I believe in missions because I believe in people.

3. I believe in missions because I believe in God, and the course of missions follows his purpose in the world. There are movements in the world's life which have been so persistent and so constant in direction across the centuries that they might be construed as evidences of God's purpose.

What are those movements? (1) There has been a constantly enhancing appreciation of the worth of personality. (2) Despite many obstacles along the way, voluntary inner control and freedom based upon an abiding sense of inherent rightness have been gradually supplanting external, coercive authorita-

rianism. (3) With increasing momentum it is being recognized that there is inherent unity and interdependence among all men. The promotion of these movements might almost be said to define the task of missions. Thus I believe in missions because I believe in God, and the course of missions follows his purpose in the world.

II.

Now a belief which is genuine gets itself expressed. To believe in missions is to do something about it. And there are characteristic, tangible results of each of the three grounds for belief sketched.

1. Because the church is the institution in which the finest missionary tradition is embodied and through which it is most nearly adequately transmitted it shall be the object of my unfeigned affection and the recipient of my highest loyalty and devotion. My gratitude shall be expressed by intelligent, solicitous concern for the institution which gave me life and still shelters and nourishes me.

2. The abiding motive for missions must be a compulsion from within rather than a coercion from without. The great commission only tersely states the inescapable implication of the two great commandments of Jesus which place love, the strongest of the instinctive emotions, at the center of Christianity. Thus it is that belief in people in the deep sense in which Jesus believed in them constitutes a force which makes one restless until the "longing of his heart for his brethren is satisfied."

3. The third proposition is that I believe in missions because I believe in God and the course of missions follows his purpose and it follows that as I commit myself to this tremendously difficult task I am not dependent upon my own strength but the resources of God are available to me. My best efforts are reinforced by the illimitable power of God. And I cannot fail!

THUS, I BELIEVE IN MISSIONS BECAUSE:

I believe in parents

I believe in people

I believe in God.

AND OUT OF THESE BELIEFS SPRING

gratitude and loyalty

untiring ministry under the compulsion of love, and assurance of a "pageant of triumph" with God.



Charles B. Tupper



Facing the Problems of Youth Together

My Opportunity in a Rural Church

By JAMES D. WYKER*

IS IT true that the people, the money and the minister's opportunity are in the city? Out of two years' experience in a rural larger parish and three years' experience in a church which serves an entire township, I should like to present some conclusions which challenge any such assumption.

Let us consider the people or the potential constituency. We know who ought to be workers in our rural church because we know where our boundary lines are. There are fifteen hundred people within these limits according to our social and religious survey. Most of these are Protestant. Every person is a possible member, for the church has made provision for people of all creeds.

The city church cannot discover its boundaries, nor does it know just for whom it is responsible. It must depend upon denominational loyalty, the pull of a friend, institutional allegiance or some other abnormal force to draw its membership. This entails friendly(?) competition with the other churches in the area, endless calls, and a great membership casualty list.

A Natural Unity

The people in a rural community can be unified in a progressive church program because they hold so many other common interests. They have the same post office, the same trade center, the same high school, the same telephone exchange, the same farm "co-op" and other mutual relations. If they do not have these common interests the area is not a community and the church is in the wrong location. Most rural areas have a community center. Due to these common community

interests the people all know each other quite well. The young people go to high school together and expect to go to church and Sunday school together. These mutual interests and habits, which we call the social process, are a peculiar advantage in the rural community.

Financial Resources

Consider now the financial resources. We know what our financial abilities are. They are in proportion to the milk check. This check is small because the milk distributor gets the lion's share of the consumer's dollar. However, rural people are in the habit of religious privation and follow the Scripture, "The value of a man's gift is in proportion to what he has and not unto what he has not." Out of four hundred families in this community, eighty are regular contributors to our church. This does not include people who send produce into the parsonage, donate labor and assist in other ways. About thirty families contribute to other churches.

Our great financial advantage is that we can use God's out-of-doors instead of a two-hundred-thousand-dollar building. The old Presbyterian church serves for a house of worship. The old Disciple church has been made into a parish house. The public school serves for Sunday school classrooms, vacation school quarters, church athletics, dramatics and the leadership training school. Best of all, one of the church families has a hundred-acre woods through which runs a deep gorge. A few years ago the community erected a lovely scout cabin on one of the cliffs. Last summer the men and boys tore down the old church horse sheds and built a mess hall in connection with the

*Disciple minister, pastor of the Federated Church, North Jackson, Ohio.

cabin. Our camp will now accommodate three dozen people comfortably in any kind of weather.

This camp is an advantage which money cannot buy but which God makes available to almost any rural community. The scouts use it every week. During the summer time the church operates five other camp conferences. They are: Intermediate, Freshman-Sophomore, Junior-Senior, Older Young People and Women's. The camps run from three to five days and include from ten to thirty-five persons. Each camper brings food produce and twenty-five cents registration fee. The swimming hole is a half-mile down the creek. They bring their own craft work tools. We have a beautiful vesper hill overlooking the gorge. Down below is a semi-bowl for camp fires. Near the cabin is a flat for folk games and ball. The good Lord has even provided a spring just over the cliff from the mess hall.

Most of the things for which the city church must raise money are free to us. Our great wealth consists of advantages which money cannot purchase. The only major expense is the minister's salary. In spite of small milk checks my salary is less of a handicap than some of my city minister friends are enduring in these times.

The Preacher's Opportunity

Let us now consider the minister's opportunity in the rural parish. Since all the people in the community are his flock, it follows that all the leaders in the community are his coworkers. For example, one of our high school teachers is superintendent of the Sunday school. Six other teachers furnish the backbone for the Sunday school and vacation school work. The



Post-Hi girls, with two thorns in the "bed of roses." One of the thorns has since married one of the "roses."

church and school have interchanged leadership and equipment so much than an outsider cannot tell where one leaves off and the other begins. What an advantage this school personnel and equipment is for the rural minister!

The rural minister should be about the most broad-minded, consecrated and educated individual in the whole community. If he is all of these, he has an opportunity to shape the cultural life of the people.

Since his members are likely to be the leaders of the local farm and social organizations, he has a direct influence on these agencies, for these members turn to him for counsel. An interesting illustration of this church influence on local life is our commercial dance



Husbands agree—busy rural women need time for relaxation. It was the first time these homemakers had ever been to camp.

hall, which has not had its doors open for over a year. The school and the church keep people busy enough that they do not have much time to dance and play cards. As a direct substitute for the commercial dance, we have introduced our people to the old folk games and other forms of creative recreation. What an opportunity for the rural minister!

The great opportunity, today, which is peculiar to the rural minister, lies in the economic realm. It is a supreme privilege to lay the foundation for a Christian economic order to take the place of our decadent capitalism. This reconstruction of industry, agriculture and business must begin in the country communities where society is closely knit, where there is a unified group within definite boundaries, where a minister can insert the spiritual dynamie of mutual aid, sharing, brotherhood and cooperation. Perhaps the minister will lead his community into a credit union and a consumers' cooperative society.

The rural minister's constituency is sufficiently unified; the social process presents him the opportunity; God has given him the resources; let him build the Kingdom of God within his own domain.

The Village Preacher

Near yonder copse, where once the garden smil'd,
And still where many a garden flower grows wild;
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had chang'd nor wish'd to change his place;
Unskillful he to fawn, or seek for power,
By doctrines fashion'd to the varying hour—
For other aims his heart had learnt to prize,
More bent to raise the wretched than to rise.

—Goldsmith.

Over Against the Treasury

By L. D. ANDERSON*

MANY of the more vexing and vital church problems center in the treasury. Perhaps the most important and difficult is the securing of adequate funds for Christian institutions and activities both local and general. Plans almost innumerable have been proposed and promoted. Doubtless all of these have advantages and disadvantages. Each congregation should seek that plan, or adaptation in combination, which promises and produces the most satisfactory results.

After experimenting for years with various proposals the officiary of the First Christian Church of Fort Worth, Texas, unanimously decided, early in 1927, to make a venture of faith. Instead of sending out workers to call upon members for pledges or payments, all members were requested to come to the church on a stated day and present pledges or offerings. Those unable to come were urged to send their pledges. A week day, called "Consecration Day," was set apart for this purpose. For several weeks in advance effort was made to inform, interest and enlist all members in the plan. The results were so gratifying that the policy has been continued.

On the day in question we hold "Open House" from 7 A.M. until 8 P.M. We arrange for a different group of workers to serve each hour. Each group includes a chairman, an assistant chairman, and a complete set of committees. Effort is made to provide adequately for every form of service which will promote the purposes in view. The number and nature of these committees vary from year to year as suggested by experience and changing conditions. Last spring the following were used: reception, registration, refreshment, program, telephone, pledge, stewardship, and statistical.

The duties of these committees are indicated largely by the names. Members of the reception committee are expected to greet all who enter the building, make introductions where needed, and promote good fellow-

ship in general. The registration committee secures the name and address of every visitor. The refreshment committee provides and serves suitable refreshments for its period. The early morning group serves breakfast; the midday group, lunch; for the final period last year a "Victory Dinner" was provided to which all who pledged during the day were proffered complimentary tickets. At other hours light refreshments were served. At periods when large numbers of school boys and girls were expected generous quantities of sandwiches and punch were provided. The program committee prepares and presents a brief program. These usually consist of a group song, special music, Scripture reading, prayer, and a short talk designed to relate the group to the plan and purpose. The telephone committee seeks to contact all members invited for the hour, and urge their presence and co-operation. The pledge committee receives pledges and counsels with pledgors when requested. No suggestion as to amount is made unless invited. The stewardship committee disseminates information, distributes literature and in other ways seeks to convince members of the principles and commit them to the practice of Christian stewardship.

The statistical committee tabulates returns and presents upon blackboards the number of pledges, the amount per week and the total amount per year, secured during the hour; the total to the period; and a comparison with preceding periods.

Naturally workers for each period seek to secure larger numbers of people, pledges, and total amounts than were reported by their predecessors. Often effort is made to surpass the record of the same group and period the preceding year. Wholesome competition is encouraged. Classes in the young people's and adult departments, and the younger departments as units, are assigned definite hours. Each member of the congregation is asked to come at a specified hour; but if, for any reason, the time suggested is undesirable,

(Continued on page 22.)



Bida's "The Widow's Mite"

A New Venture

Training Leaders for Town and Country Churches

By GEORGE V. MOORE*

FROM August 4 to 11 a school for town and country church workers was held at Bethany Park, Indiana. This school, projected by the Indiana Rural Church Commission, and encouraged by the department of religious education, was confessedly an experiment for the purpose of studying the possibilities in the training of leaders for the town and country church. The courses offered were supplemented by conference periods in which problems peculiar to individual workers were discussed. The enrollment of thirty-seven workers represented ten counties and eighteen local churches.

There was a normal association of the older and younger members of the group. The ages ranged from sixteen to sixty-six, and it was difficult to pick out the youngest and the oldest. There was no spirit of antagonism between the younger and the older workers, but appreciation and understanding were manifested on every hand. This experience suggests that for the rural church there is value in having the younger and older leaders study their problems together and learn to work out their solutions together, for that is what they will need to do in their local churches when they return home.

The members of this school had come together for serious business. While it was a full program of study, fellowship and play, they gave themselves to it whole-heartedly. They had come to derive all the benefit they could from this week's experience, and they went away with many ideas in their heads and notebooks. The churches from which they came will know that they were there.

The school manifested an attitude of inquiry and openmindedness. Each was anxious to learn all he could from the experience of others, and made penetrating inquiries into the basic considerations. Each faculty member and student felt free to express himself concerning any problem under discussion, even though his ideas might be exactly contrary to those of fellow-members of the group, for it was generally understood, as Professor Cameron said, "You don't have to be-

lieve what I say, if you don't want to." It was the desire of all to become acquainted with the various ideas going around. Each was quite willing to share with the other any plan or idea which he had found workable, and there was an unusual amount of genuine sharing along this line.

This was a school for town and country church leaders, and there was no apologizing for this fact. Those who lectured and led the conferences knew they would be facing workers in rural churches. The following six courses, which all members of the group took, indicate the emphasis: The Bible in Rural Life, conducted by Professor Ross J. Griffith; Religious Education in the Rural Church, conducted by Professor George V. Moore; Drama in the Rural Church, conducted by Mrs. Julia Elliott Harris; Worship and Music in the Rural Church, conducted by Mrs. Edith Taylor; Organization and Administration of the Rural Church, conducted by George F. Powers; and Basic Problems of the Rural Church, conducted by Professor E. C. Cameron. It was the aim of each course to deal concretely with some phase of the life of the rural church. There was a frank and honest facing of the intricate problems which rural America and the rural church must meet. There was no attempt to evade the responsibilities involved. The desire of each was to find the road leading to the improvement of the conditions in the countryside, and to make the church a real channel through which more of the abundant life may be achieved.

This school made a contribution in the development of a wholesome rural church consciousness. It sought to enable the rural leaders to realize the importance of their positions and to assist them in becoming more effective. They went away feeling that

the rural church can do some valuable things in changing the rural life. May the spirit of Jesus accompany them as they give themselves so earnestly to this worthy task! Too little attention has been given to the fact that the vitalizing of the work of the rural church is directly related to the development of its leadership.



Bethany Park School for Town and Country Church Workers

*Professor of Religious Education, College of the Bible, Lexington, Kentucky.

Thirty-One Days in Puerto Rico

By I. J. CAHILL*

A RECENT visit to Puerto Rico afforded all the delights one anticipates in a visit to this beautiful island and, besides, a heartening picture of the busy activities of missionaries and the alert, eager devotion of the pastors of the churches.

The island has 3,500 square miles and a population in 1930 of 1,600,000. It is the second most densely populated country of the world. When the United States came into possession, there was not a rural church

C. Manly Morton and Vice-President Cahill (rt.)

though 80 per cent of the people are rural; and there was not in all the island a building designed and erected for school purposes.

Our mission work opened in 1899. Today we have four missionaries, Mr. and Mrs. V. C. Carpenter and Mr. and Mrs. C. Manly Morton, 13 pastors, 28 churches and 2,704 members. The pastors, with one exception, have been trained in the union seminary in which Mr. Morton is a professor. Most of them have had at least a high school education. Of the 13 pastors, 3 are giving part time to business in order to support their families.

Last year \$9,100 was spent in the work, \$4,700 provided by the churches of the island and \$4,400 by the United Christian Missionary Society.

Two features of our work have pioneered the way for the evangelical missions on the island. Under V. C. Carpenter our mission led the way in work among the rural people. In religious education also, our workers have taken advanced ground. Every building erected since the tornado of 1928 has some separate classrooms for religious education. The evangelical forces work together in an excellent system of cooperation and are planning advance steps in religious education. Mr. Morton is secretary of the committee to work out the plans. Our own mission is planning advance work in this field.

A feature of the work of great interest and of splendid promise of future usefulness is McLean Conference Ground, a tract of four acres eighteen miles from

Rio Piedras in the mountains. It has at present four buildings, one dormitory to accommodate about twenty people, two cottages with two apartments, each housing a total of four people, and a general utility building with dining room, kitchen, classroom, office, and sleeping room for four people. The ground was used for the session (the first) of the summer school for pastors this year. With additional housing facilities it will afford a desirable place for the larger interdenominational gatherings of every sort.

My activities included visiting and speaking five times in the convention of our churches at Manati; five addresses on successive days at the interdenominational young people's conference at Blanche Kellogg Institute; visiting and speaking in thirteen churches, including the Union Church (services in English) attended mostly by continentals living in the island; thirteen addresses in the eleven days of the summer school for pastors; seven conference meetings; uncounted conferences with individuals. In the absence of Mr. and Mrs. Carpenter on furlough, I was the guest throughout of Mr. and Mrs. Morton and received a first-hand view of their manifold labors as well as their gracious hospitality. I had the pleasure also of being a dinner guest in the homes of five of our pastors.

Impressions? Foundations have been well laid. The excellence of the rural and the educational work has been mentioned. McLean Conference Ground offers a fine opportunity to serve the whole evangelical group in the island. The seminary is well conducted and a tower of strength to all the churches. The ministers have had good training. The people are well informed on affairs in the United States. The churches and ministers count much on being a real part of the brotherhood of Disciples of Christ. They are not stepchildren, they are real members of the household of the faith.

Socially Puerto Rico has serious problems and needs evangelical Christianity to provide the courage and dynamic to cope with them. The Protestant churches work in commendable unity and have attained a good report among the people. The progress is not rapid, the obstacles are many, but numbers of people believe the future of living conditions in the island depends much on a vital evangelical religion among the people. Here are mingled Islanders from all the Caribbean area, as well as continentals from both North and South America, a ready-made laboratory for the development of a new technic for Pan-American harmony and brotherhood.

*First vice-president, United Christian Missionary Society.



OCTOBER, 1935

The Need of a Moral Earthquake

By EDGAR DeWITT JONES*

RECENTLY the Archbishop of Canterbury sent a circular letter to his clergy suggesting that they meet with him for a "quiet day" in London. One of the clergy replied saying, "Your Grace, in my village we do not need a quiet day, but an earthquake." Very good and very true. There is not a village, a county-seat town, or a city in America that does not need a moral earthquake. We need to be shaken out of our complacency, indifference, contentment with things as they are. We need something to catapult us from our formalities, routines, and lethargies, into new departures of virile adventuring in the highlands of personal conduct and on behalf of a more Christian world.

I

This moral earthquake must begin in the pulpit. The preacher is a pivotal man and if he be uninspired his congregations will be likewise. To be dull in the pulpit is a crime. To be uninteresting when dealing with such majestic themes as God, Christ, Prayer and Immortality is tragic. T. DeWitt Talmage was for many years one of the most popular American preachers. He was dramatic and spectacular and abounded in pictorial utterances. He used to have a lecture entitled, "The Burning of Moscow" and for the first fifteen minutes he gave a vivid description of that famous city—the wide boulevards, the palaces, towers, turrets, and historical shrines. Suddenly, in the midst of a colorful passage, he stopped for a dramatic pause, then shouted at the top of his voice, "Fire! Fire! Fire! Fire!" Naturally his audience was excited, their first impression being that fire had broken out in the building. As Dr. Talmage continued and described the city a mass of roaring flames, it was reported that his hearers fleeked imaginary ashes from their clothing and dodged sparks that appeared to be falling all about them. Dr. Talmage was rhetorical when he shouted "fire" in this instance, but the episode is suggestive, for there must be fire in the pulpit. Not fireworks, but passion in the pulpit—power to move the people and to stir them up like the tap of a drum. There can be no earthquake in the pulpit unless the preacher be profoundly stirred himself and as one possessed of a dream.

Every age has demanded a prophetic ministry and none more than our own. This is the most glorious of all times for the preacher to magnify his ministry. The Golden Age of preaching is always a dark and difficult

age. This is no time for men who love ease to be in the pulpit. The preacher of today needs the courage of a Luther, the compassionate spirit of a Phillips Brooks, the tireless industry of a John Wesley, the missionary passion of an Adoniram Judson, the force and fire of a Savonarola. And there can be no fire in the pulpit unless the preacher start it and is willing to be consumed by the conflagration.

What does the ministry offer? Not ease, nor wealth, certainly not these. It offers a field for sacrificial service, for prophetic insight and leadership, for courageous pioneering and pathfinding, the proclamation of the gospel of peace and good will to a world where hate is rampant and ill will prevalent. It offers a man's place and a man's work in dark and difficult days. It offers joys and blessings of friendship and rewards far above place, wealth or material power.

In a notable address on Robert E. Lee, delivered in 1909, Woodrow Wilson said this magnificent thing: "I wish there were some great orator who could go about and make men drunk with the spirit of self-sacrifice." That is precisely the vocation of the minister. His high calling bids him do that very thing.

II

A moral earthquake is needed in the pew. As face answers face, so fire in the pulpit should mean fire in the pew. Venturesomeness in the sermon should produce venturesomeness in the lives of those who hear the sermon. Our Protestant churches carry an immense lot of driftwood. Our church rolls are clogged with names of men and women whose interest and loyalty have been placed elsewhere. I have a good deal of admiration for the minister who on Easter Sunday morning looked out over his capacity congregation and remarked, "Since I will not see you again for another twelvemonth, let me wish you all a Merry Christmas and a Happy New Year." In too many sections, church membership is held cheaply. It means little. It exacts no high loyalty, it requires no definite allegiance, presents no challenging program, fails to stir the blood.

I recall meeting, some time ago, a very able professional man of most engaging personality. I happened to know that he held membership in a certain prominent church in a large city of the Middle West, so I remarked, "I believe you are a member of such and such a church," naming it. He smiled and replied, "Yes, that is the church I stay away from." It may

*Minister, Central Woodward Christian Church, Detroit, and contributing editor of *WORLD CALL*.



Edgar DeWitt Jones

W have been a bit of pleasantry by which he wished to have me know that he was not as faithful in attendance as he should have been, but the remark was disappointing and reflected the attitude of myriads with whom church membership rests lightly. I cannot believe this distinguished man would have spoken in the same fliprant way of his club, college fraternity, or political party.

Perhaps we have expected too much of magnificent edifices and high-powered organizations. When church debts become so titanic that they absorb contributions for missions and benevolences, they are likely to stifle prophecy and paralyze adventurous religion. Dr. Glover, the eminent English scholar, holds that first-century Christians "Out-thought, out-lived and out-died" their pagan contemporaries. And they achieved this distinction without a single cathedral or a pipe organ. High thinking is usually associated with plain living. The Victorian Age may have had its weaknesses but it did produce an immortal crop of thinkers, statesmen, and solid citizens.

How sorely we need a moral earthquake. A revival of common honesty would send a singing wind across the nation that would blow everybody something good. A willingness to accept responsibility would help pave the way for a renaissance of potent individualism. Too many people want to "thumb" their way through life, riding at somebody else's expense—that of the government, the community, or a benefactor.

The standards of church members ought to be higher, deeper, more exacting, than of those who make no profession of religion. Who will say they invariably are? The conduct of church people ought to be nobler, finer, more considerate than the conduct of those who do not say, "We are of Christ." Is such the case? The ideals of the church are and of a right ought to be, for obvious reasons, superior to the ideals of any other institution. Are they always such? Church membership ought to mean something different, decisive, noble, challenging. Does it? Many of our splendid "pagans" who make no profession of religion put to shame some religionists by sheer nobility of character.

Reflect on the sorry way Christians have blemished the face of the church, Christ's bride, with partisan folly and wickedness. The sectarian spirit has wrought havoc with the ideals and practices of Christianity. What blotches have been put on the church by the sin of sectarianism, the blight of partisanship, the virus of denominational infection. In truth, the "Scandal of Christianity" is the divided status of the churches, the unseemly glorying in denominational strife, the wicked wasteful fury of competitive Christianity. How many "young cathedrals" have been builded through denominational vanity? How many millions have been lavished in sinful prodigality on costly church enterprises, conceived in sectarian rivalry and born of the fiercely competitive spirit and purpose? Little wonder that Paul called sectarianism "carnal." It is an ugly word, but deserved.

There are at least three reactions of humanity to the discrepancy between Christian ideals and practices, to wit: Atheism, Apocalypticism, and Institutionalism. *Atheism* is sometimes the last resort of a baffled believer who, unable to reconcile reason and faith, abandons his belief in God. *Apocalypticism* takes the other horn of the dilemma and, mistrusting man cooperating with God, rests its ease upon a miracle-working Deity who, through some supernatural way, will impose his will upon mankind and so usher in the happy consummation. *Institutionalism* is that view of life where one buries his idealism in organization, satisfies his soul with statistics and ceases to worry over the failure of Christian teaching to captivate and transfigure society.

The churches have never been the same since the World War, nor for that matter, has any other institution. We have lost something noble and precious. Behold the havoc! War makes the Christian missionary enterprise look like a holy humbug. War makes Christian unity appear as a Utopian fantasy. War makes world brotherhood resemble a scene in the shambles. War makes the Sermon on the Mount seem to be the vagaries of a mad dreamer living in a fool's paradise. War makes our blue heaven something worse than the blackest hell. Nothing short of a moral earthquake can prevent further ravages of the dogs of war.

III

A stirring story appeared some time ago in one of the well-known American publications. It was entitled, "The First Stone," and was based on a famous incident recorded in the fourth Gospel. The story opens with a brilliantly lighted transcontinental train which had stopped on the great plains of Kansas due to some trouble with the engine. Several of the passengers stepped off the train to stretch their legs and get a breath of fresh air and among them two gentlemen from the club car, friends of many years. As they looked about they saw two small boys who had come from a neighboring farmhouse, lured there by this unusual event. The smaller of the boys gazed in open-eyed wonderment upon the elegantly appointed train, dreaming of a day when he, too, would ride in such glorious fashion. The break repaired, there was a warning blast from the whistle, the passengers hurriedly climbed aboard and the long train, gathering momentum, disappeared like a streak of light dimming in the distance.

The two gentlemen took their seats in the club car and one remarked, "Did you notice the look on the face of that smaller boy? He seemed to be lost in admiration. I couldn't keep my eyes off of his face," "Yes," was the reply. "I couldn't help but notice it. It stirred memories of my own boyhood. That boy was living in a world all his own. Once I lived in such a world and I remember the very day that I left it, or to be more accurate, the day that God left me."

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OCTOBER, 1935

The Wider Measure of a Church

By HUGH B. KILGOUR*

IF YOU ever visit Prince Edward Island, called by Canadians, "The Garden of the Gulf," your tour of that lovely island will be quite incomplete if you should fail to visit our church at Summerside.

As you enter the attractive frame building, and as you enjoy the simple, quiet service of worship conducted by the present minister, Carl Watterworth, you scarcely will realize the wider measure of the greatness of this church.

The present congregation, measured by the most exacting standards of character, stands up with any group of people anywhere. The men are stalwarts. The women are loyalists. The young people are enthusiasts. The roster of the church membership is a roll call of the best people in the town, in the finest sense of best. The church is cooperative, missionary, friendly, energetic. Should any of the Summerside people chance to read this tribute, doubtless they would feel embarrassed by what their modesty would make them feel to be sheer exaggeration. They more than merit, however, a finer tribute than any this writer can express.

Splendid as is the work of the present church at Summerside, the total influence of the congregation down through the years must be estimated on a wider measure. Time and again this church has lost its life to find it. Over forty young men and women have gone forth from Summerside to give their lives in the ministry of Christ on all the fields of the world. Can any church anywhere in our brotherhood match this record? It is characteristic of "The Island" people that when they leave home they join up with the church wherever they make their new home; and they can be counted upon in every good undertaking.

The memory of the beloved Archibald McLean is a great tradition in his home church, Summerside. Other names associated in the church's history with that of McLean, which is, of course, the greatest Disciple name in Canada's history, include those of Donald Crawford, founder of the church in 1858, W. H. Harding, Island preacher and writer, Major Linkletter, Thomas Beatty, George A. Jeffrey, A. D. Murray, W. F. Reilly, Stuart Linkletter and Isaac Linkletter.

No church, however, can live on its record of achievement;



Archibald McLean, beloved Missionary leader, who in 1870 went from the Summerside church to Bethany College to study for the ministry

and Summerside, while glorying in its past, is not living there. The present congregation is not as strong numerically as once it was. Nor are volunteers for the ministry offering themselves as in the past. But if determination and earnest zeal can make the old days come back and better days than those be realized, then the strength and the influence of Summerside church promises still greater things for the future.

In the meantime the Summerside church, Prince Edward Island, is as excellent an example of a local congregation of average strength as can be found. May their tribe increase.

From Warren's Archibald McLean

"Soon after William Tuplin established his carriage factory in Summerside, some of the young men became interested in a protracted meeting which Donald Crawford was conducting. Among those who attended was Archibald McLean, who was doubly impressed by the sincere and devout personality of the preacher and his abundant and discriminating use of the Scriptures. His magnifying of the Word of God above all human authority accorded well with both the teaching and the example of Malcolm McLean in the old home on the farm."



Central Christian Church, Summerside, Prince Edward Island

*Pastor, Central Church of Christ, Grand Rapids, Michigan, formerly All-Canada secretary.

A Renewed Local Church

By C. O. HAWLEY*

THE depression has cost the local churches heavily in spiritual life, program of service and financial support. With the world involved in a prolonged economic revolution every church is drawn into the struggle. The church must choose between the alternative of giving to a distressed humanity the message committed to it and that of confessing by inaction and a meager giving of self and means, that it is a fair weather prophet whose only answer to the cry of agonizing mankind is one of superficial sentiment. Never did larger responsibilities fall upon the Christian church.

New Levels

"Recovery and Advance" and its financial support is a necessary element in renewing the local church. The graph on this page shows what has happened among Disciples of Christ in giving for the period 1920-34. The top line gives the record of local churches in contributions for current expenses. The bottom line shows the record in their gifts to the causes outside the local field. In both current expenses and missions we are back to the level of 1921. Higher levels of giving must be reached if the work of the church in and beyond the local field is to be renewed. To conceive of this present low level as permanent is unthinkable.

The decrease in the brotherhood's giving to current expenses and to the causes outside the local field has been practically the same. Likewise the recovery in giving should be to the current expenses of the local church and to the causes of its world-wide mission. Both have suffered in the depression. They rise or fall together. The local church and its causes are interdependent. Recovery and advance all along the line are essential for the renewal of the church.

Recovery and Advance

Recognizing the need for renewing the local church in its total program, Unified Promotion sug-

gests a program of Recovery and Advance which has the following aims and methods:

AIMS: A people with an enriched spiritual life, with a renewed vision and an expanded sense of stewardship, who understand the way to greater sharing.

—An increase in support for the local churches in order that debts may be paid, the ministers' salaries restored to a living level, and a share in the increase for cooperative work.

—A greater service rendered by state and national agencies in assisting the local churches with their financial programs.

—A Recovery and Advance Brotherhood Goal of \$1,200,000 for the cooperative causes.

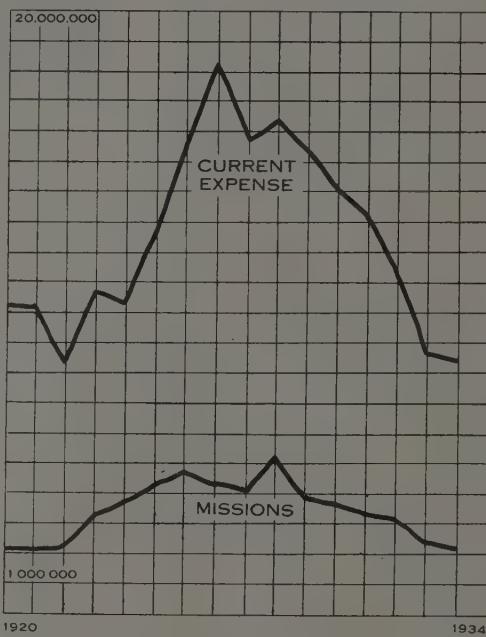
METHODS: The local church is to accomplish its share by an extension of the program of educational development, an emphasis on stewardship, using a new type of every-member canvass, encouraging an increase by all givers, and increasing the number of givers.

—Unified Promotion proposes a service program which will help the local church in its activities for spiritual enrichment, in its program of educational development, in its practice of Christian stewardship, and in its plans for every-member enlistment.

Spiritual Renewal

Only a renewed church can triumphantly rise to the occasion. Complacency is not a faithful expression of the will of Christ. The church that is simply "muddling through," lost in the maze of many plans and organizations is powerless.

The spiritual life of the church must be quickened and enriched, and the dynamic is the resources of the



living God. Christ has made available the power. The church must employ it. The program of the church without the power is merely pretense; the power without the program is nonsense; but the two together will result in a renewed church effective in building a new world.

Renewed Members

Essential to the renewal of the church is a renewing of its membership. Pastors may outline the church's programs but the members must put them into operation. A renewed local church is basic in any thought of advance for the Kingdom of God. Such a church depends upon members renewed in faith, loyalty and devotion to Christ, and in willingness to practice his teachings in all areas of life.

*Director, Unified Promotion.

OCTOBER, 1935

Our San Antonio Churches

By LOLA BLOUNT CONNER*

SAN ANTONIO, where our International Convention is to meet October 15 to 20, has a religious background of old world interest.

Two centuries ago, when civilization first laid hold on this rich territory, European government marched in under the banner of its native church. Historic old missions and Spanish cathedrals still standing in and near San Antonio recall the story.

As the city developed its rich commercial, educational, government and social interests, the Protestant religion sustained a major hold on its life. Today over one hundred fifty churches in San Antonio bespeak its spiritual culture.

Although Texas was a frontier remote from the historic beginnings of Churches of Christ, San Antonio has developed a group of Christian churches which bear an integral place in the religious influences of the community. Allied to them is one of our important home mission centers, the Mexican Christian Institute and Mexican Christian Church, serving part of the city's 86,000 Mexicans.

Among our churches, Central Christian is the oldest and strongest. Under the ministry of John Bruce Dalton, a body of about eight hundred people is concentrated on a strong religious program.

Central has had shining names among its ministers. Among them is that of Hugh McLellan, who, during a sixteen-year pastorate begun in 1910, added 2,400 people to the membership; and who influenced the erection of Mexican Christian Institute in San Antonio in 1913. In 1925 he built and dedicated Mexican Christian Church where a devoted group worship under their native pastor, J. M. Cueva.

*Feature writer, Indianapolis, Indiana.



South Side Church, San Antonio, where Joseph D. Armistead ministers



Central Christian Church, San Antonio, Texas, John Bruce Dalton, minister

Dr. McLellan led Central in building the Harriman Place and Prospect Hill Churches, organizing and purchasing the Carson Street Church, and in sustaining South Side Church. He also acquired valuable real estate adjacent to Central and built the North Annex. Under him Central emerged into a place of large influence in San Antonio. Dr. McLellan will again preach at Central on the morning of Convention Sunday.

Other Central ministers have included W. C. Craig, for whom one of the beautiful streets is named, Homer Wilson, John W. Darby, Clark Buckner and John Kerns. The famous Pendleton and Proctor families have been represented in Central's membership.

This church was organized in 1878 by J. W. Pennington. Though early records were lost in the 1921 flood, colorful stories persist of money-making dinners served by the churchwomen for cattlemen's conventions. For it was the heyday of the cattle industry when longhorn roamed the ranges and money was free. "Don't bring me any change," a man would often say, giving a ten-dollar bill for his dinner!

Mr. Dalton came to Central, January, 1934, since when the membership has steadily increased; and personal calling, young people's work and Bible classes have had his special emphasis.

South Side Christian Church has seven hundred fifty members, one-third of whom have been added by the contemporary minister, J. D. Armistead. This church had led the city in teacher-training work, and has one of the strongest local Christian Endeavor societies. Dr. Armistead is pastor-counselor of the Christian Endeavor Union and has been president of the ministerial association. The church owns a beautiful cottage at Center Point Encampment, where it annually sends a group of its young people for conference, paying half their expenses. Six young men from South Side have dedicated their lives to Christian service.

Harriman Place Church, John W. Smith, minister, began as a mission twelve years ago. Out of a modest membership it has a large Bible school and one of the best Boy Scout troops in the city, with its own rustic cabin nearby.

Winston W. Wharton, minister, is building up Prospect Hill in members and property improvements. Car-

(Continued on page 17.)

A Great Church

By FRED W. HELFER*

A CHURCH'S greatness does not depend upon its size, its political influence, its equipment, its strategic location, its doctrinal correctness, its wealth. All of these may be important and serve a purpose. The truly great church, however, is one which has caught the spirit of him who came "not to be ministered unto, but to minister."

A GREAT church *will heal the hurt of the world.* To men baffled, confused, troubled, the church will come with the voice of comfort and assurance. In a book, *What God Means to Me*, Horace Bridges of the Ethical Society relates his experience as a young man in London. His family, depressed and in straitened circumstances, had not told him their difficulties and problems; but their feeling of despondency hung over the home thicker than a London fog. It seemed to him that his parents were beaten down with trouble and that the whole world had lost its way and that he himself was in utter darkness. One day while walking in his yard almost overwhelmed with forebodings he seemed to hear a voice, "Fear not, I am with you; and underneath are the everlasting arms." "After hearing that voice I never again doubted the existence of God any more than I doubted my own existence. And I never doubted the love of God any more than I doubted the love of my mother." To a hurt world the church must bring a voice of assurance and renewal.

A GREAT church *reveals the hope of the world.* Everywhere are war and strife, killings and starvings, ragged humanity, enfeebled bodies and dwarfed souls; not a country in the world at this moment where is not heard the cry of undernourished children; great extremes of wealth and poverty. Down a street between two rows of unattractive tenement houses stands a church. In the houses are crowded eight and nine children in two or three rooms. In front of the church is a life-sized crucifix. Out in the suburbs of this same city live families of from three to five members in from twenty to sixty rooms. These are willing that the slum dwellers have their life-sized figure of Jesus, but have never learned to share the fruits of labor with the workers who created the wealth. When once we learn to live and to share our living, what a race of men we shall have! A great church keeps before men dreams of a better world.

A GREAT church *will bring joy and happiness to the world.* The religion of the New Testament is a religion of joy. It puts a song in the heart. It puts swiftness into the feet of man, new light in his eye and

new joy in his soul. God once said to Moses, "What have you in your hand?" Moses replied, "A rod." But the great God said, "No, rather it is an instrument for driving out the scourge and bringing release and happy freedom to my people." Perhaps it is the part of religion to convince the world that in modern science it has the means and with the proper social adjustment it has the method of bringing to earth-bound men the joys which will make of them the children of God.

A GREAT church *lifts the horizons of men.* It is this in which life consists—the pushing out of the borders of our imagination and ideals. A child's first world is his crib, his mother's face and his mother's breast. After awhile he sees a strange creature who "boos" at him and makes funny faces and who seems on occasion to claim some ownership in him; the child's world enlarges to take in his father. Next he takes in his home and his neighbor's home; then the star on yonder hill. The proper stopping place for this spirit of inclusiveness is nothing short of what John Wesley had in mind when he said, "The world is my parish." The old discoverers took with them the flag and planted it on the outreaches of civilization. To the corners of the earth religion must take the banner of the living God, emblem of the one brotherhood, of the one blood from which all the nations of the earth have sprung. A man needs distant vision if he is to take in his whole world; but he needs remember, also, that his own community is part of the world. He must see the little children of his neighborhood who are worthy of his devotion, as well as the children of other lands who need his prayer.

A GREAT church *will give to a man a sense of his own worth and release in him his own powers.* In so great a world man may feel himself so small as to amount to little or nothing. The religious man, however, sees the world through human values. A wise man remarked one day, "Speaking in terms of astronomy, man is a pygmy." A man of religion was quick to respond, "Speaking in terms of astronomy, man is the astronomer." Religion's voice is always sounding on the side of the greatness of man. Man is more valuable than a sheep. He is worth more than many sparrows. His beauty is far more important than the beauty of the fields. The God who cares for these cannot be unmindful of man.

Let us keep up our courage for the church and for the better world for which the church yet hopes and for the good community of which we are a part. These are still great days for a great church, one that seeks its greatness in the enrichment of human life.

*Minister, Christian Church, Hiram, Ohio.

A Young Man Heads An Old College

By H. O. PRITCHARD*

ON SEPTEMBER 1, 1935, Dr. Eugene S. Briggs began his duties as the new president of Christian College at Columbia, Missouri. He succeeds Edgar D. Lee who resigned on January 25, 1935, and who had served the college as president for nearly fifteen years, in which period he did an outstanding piece of work. Since President Lee's resignation, Dean J. C. Miller has served as acting president.

In the choice of Dr. Briggs by the trustees of Christian College we have typified certain tendencies in higher education in America today. First of all there is the disposition to call young men to the presidency. The age of long-whiskered and venerable college presidents is gone. Dr. Briggs is a relatively young man. He is at the very height of his powers. Furthermore, he is a native Missourian, born and reared at Fayette, Missouri. It is rather interesting that the oldest woman's college among Disciples of Christ and the oldest woman's college west of the Mississippi River—an institution with three-quarters of a century's honorable history—should call a young man to lead it. This is in line with the trend of the times.

Again, when the trustees made their selection, they chose an educator for president. Dr. Briggs knows education and educational administration and has been a leader in his chosen field. After serving successfully as a teacher and then as principal of high schools in Missouri, he went to Oklahoma where he made such a record as principal and superintendent in secondary education that he was called to the presidency of Southwestern State Teachers College at Durant, Oklahoma. After serving that institution successfully for five years, he resigned and went to Columbia University on a fellowship for further preparation. In June, 1934, he received the Ph.D. degree in education from Columbia. In recent months Dr. Briggs has been supervisor of adult education in Missouri in the state department of education. Thus he comes to his task peculiarly fitted by

training and experience to meet the difficult modern problems of administering a college. Mrs. Briggs also is especially qualified to carry her share of the responsibility. She has made a reputation in the Midwest not only as a teacher of art, but also as an artist. Her pictures have been on exhibition in Kansas City, St. Louis and elsewhere, and have received high commendation from competent critics. With the new emphasis on the fine arts this is particularly fortunate for Christian College.

A third tendency accentuated by the choice of the Christian College trustees is the practice in recent years on the part of our colleges of choosing Christian laymen for administrators. Dr. Briggs is an elder in the Christian church and has served in that capacity since 1917 in the congregations with which he has been identified. He is a splendid Christian gentleman active in the work of the church and genuinely interested in the enterprises of the Kingdom of God. He served on the State Missionary Board of Oklahoma from 1929-1933, and has been a member of the executive com-

mittee of the State Y. M. C. A. for several years. He knows the affairs of our own brotherhood and is a loyal Disciple.

To Christian College and to Dr. and Mrs. Briggs we extend heartiest congratulations and best wishes and predict a long, happy, and successful career in this new relationship.

Our San Antonio Churches

(Continued from page 15.)

son Street, J. P. Martindale, pastor, and Bell Memorial, a small mission with a large Sunday school for underprivileged children, are also active. George Curry, elder in South Side, preaches at Bell.

San Antonio Disciples are enthusiastically preparing for the International Convention under the general chairmanship of Chaplain O. J. Cohee, of Fort Sam Houston, formerly our missionary to Mexico.



Christian College Auditorium

Cindy

A Short Story

By EMILY R. GOLIGHTLY

MARY LANE hated to dismiss her. Hadn't she been faithful for thirteen years? Through heat and cold, twice a day, she'd made the long trek out Blair Boulevard.

Cindy was a good servant, always good-natured, picking up after the children, making cakes and pies that were pure delight, the same thing to do over again, and again, day after day. But Cindy would laugh and say with an air of proprietary pride,

"I likes to please my white folks, and to see 'em enjoy what I cooks."

On more than one occasion, Mary knew that others had tried to bribe Cindy with larger wages, but Cindy had said, "No, Miss Mary is good to me. I'se goin' to be her maid as long as I live."

But now the descending dollar, and the lack of it, had become the chief topics at most gatherings, and many of Mary's friends had decided to dismiss their servants as a luxury they could do without.

On her way home from the club one afternoon Mary contemplated: the children were older now, and could help her with the work after school. Fred had a few obligations which were impossible to meet. People would comment if she continued to keep a servant.

Maybe it wouldn't be so bad, though Mary detested housework. It was such a slavish life. She often wondered how some women stood it. But maybe they were used to it. She hadn't been born to it.

The real cause for Cindy's dismissal was that Mary had seen a beautiful three-cornered cupboard in the antique shop which she very much wanted.

"But Miss Mary, I'd wuk fer less,"

Cindy said the morning Mary told her she would have to let her go.

Cindy's black face was troubled. There was a look of fear in it. "Tha's de chillun, Rosy, and Ben and Solomon to be fed, an' I has to buy a little sack of coal evah now an' den. An' tha's de rent to pay. Miss Beulah'll put us out if we gets behin'. An' de chilluns has to have some clo'ees to go to Sunday school."

"I'm sorry, Cindy, you've been a good servant," Mary said avoiding the pleading half-embarrassed look. "You can find another place I'm sure. I'll give you a good recommendation."

Cindy slowly shook her kinky head. "Most de white folks doin' der own wuk now. Jobs is sho' sea'ce."

Then as Mary involuntarily looked at Cindy's scarred hands she had a bad moment. Cindy had gotten the scars by extinguishing an oil heater that had burst into flames in the bathroom. She had pushed Mary aside. Mary in wonder had asked at the time,

"Why did you do that, Cindy?"

"I'd better have been burnt than you, Miss Mary."

Mary had thought of this incident many times afterward—this devotion of a black woman to her white mistress—and now she was letting her go.

The morning after Cindy's dismissal everything went wrong. Everyone was out of humor. The children were late for school. As Fred left the house he banged the door and went off without saying good-bye, as was his custom. Truly a good servant kept the machinery of the house in running order, as well as the tempo of one's mental machinery. But there was the corner cupboard which she couldn't possibly buy unless she economized in some way. She had gone in and priced it the day before and made a small deposit.

A week of confusion followed. There were burnt fingers, and more often scorched food. The children grumbled when asked to help with the dishes in the evening.

"Why don't you tell Cindy to come back, Mother? Gosh, I'd rather do without my lunch money and have her back," Elise objected, reluctantly turning the hot water faucet.

"You can't cook, Mom," Sam complained as he gingerly picked up the cup towel and began drying the dishes.

"And my hands will look like a washerwoman's," Elise pouted.

"Why, children, you want to help Mother, don't you?" Mary with an aggrieved air turned and began putting left-overs away.

"Of course we do, Mom, but why can't Cindy come back?"

Mary flushed. Not for anything would she admit to the children the reason why. It did not occur to her till later that they with their all-seeing eyes would

(Continued on page 26.)



Cindy

Book Chat

The Younger Churchmen

By C. E. LEMMON*

HERE is a general revival of interest in theology on the part of the scholarly younger men of our day. It is one of the most hopeful signs of our present-day religious life. This theological revival is expressed in a swelling stream of very able books. For the most part the theological writers of the "younger set" are emphatic, positive, impatient, and deeply in earnest. Their mood is quite different from that of the elder liberal theologians. This difference in mood can be seen in comparing such recent books as *Creative Christianity* by Shailer Matthews, retired dean of the Chicago Divinity School, and *Realistic Theology* by W. M. Horton, young theologian of Oberlin. Dr. Matthews is urbane, placid, calmly analytical, tolerant in spirit and liberal in temper. Horton is racy in style, emphatic and positive almost to the point of dogmatism. The younger theologians are writing for emphasis and the definite drive of their sentences compels attention. One is led to believe that the real passion in religion today is not from the pulpit but from these young professors who are putting their ideas into such cogent and forceful writing.

This mood of emphatic challenge and evangelistic enthusiasm is well depicted in a recently published volume *The Younger Churchmen Look at the Church*. Sixteen men contribute a chapter each on some special phase of church life. The oldest contributor is 48 and the youngest is 30. The average age of the sixteen contributors is 38. It is a fine symposium. Especially interesting to this reviewer is the chapter by John C. Bennett on "The World Needs the Church" and the essay by Herman Reissig on "What Is the Matter with Our Preaching?" The realistic and critical mood which pervades these essays is thoroughly constructive. These men all believe in the church. They are positive in their conviction that it is essential for our Christian faith to function through the institution. There is some provincialism evidenced in the selection of the authors as thirteen of the sixteen are from Union Theological Seminary. With all its great distinction it is probably true that Union possesses no such monopoly on young men of vision.

Henry P. VanDusen is one of the most brilliant representatives of this younger group of religious thinkers. His former volume *The Plain Man Seeks for God*

was widely read and brought him much distinction. His latest work is *God in These Times*, religious book selection for July. VanDusen has an orderly mind and remarkable gifts of expression. The first section of the book gives an analysis of the modern man in his own age, the second section the message of the living God, and the third is on the message of society's crisis. The argument of the second chapter dealing with our partial concepts of religion which the author calls "abstractions" is especially rewarding. He speaks of our devotion to the scientific method with its partial views of life; our secularizing of modern life through business with the separation of life from religion; and proceeds to deal eloquently with what he terms "liberation from abstraction" on the primacy of religion in life, the priority of God in experience, and theregnancy of God in history. It has been popular of late to speak of "economic" determinism or "racial" or "geographic" determinism. Our author seeks to break down the absolute claims of these schools of historical thought by showing that these "determinants" are modified by the ideals of a social order. It is a capital book, almost if not quite as good as *Social Salvation* by Bennett which I so heartily commended three months ago in these columns.

It is always a double pleasure to hear an author speak immediately after one has read his book. I had just finished reading Dr. Robert Lowry Calhoun's *God and the Common Life* when I had an opportunity to hear him for the first time. Yale men of recent vintage all speak enthusiastically of this young professor's classroom lectures, and I can attest to the fact that this enthusiasm is justified. Dr. Calhoun comes near being a major prophet. It is a treat to hear his flowing sentences, his fine generalizations, his exact and ready use of words, all coming out of a brain overflowing with useful knowledge. His book is an argument for the spiritualization of vocations. Our modern industrial order with its varieties of man-made vocations has thrown the individual worker into an artificial and seemingly exclusively human environment. Unless he can develop a sufficient imagination to infuse all of this with spiritual content so as to feel that his vocation is a divine calling, our Sunday preachments and stated periods of worship are largely futile.

(Continued on page 34.)

Good-bye Jerusalem!

By FRA EDGARDUS*

GOOD-BYE to Jerusalem!

GOOD-BYE to the holy places and the famous shrines. Not even the clamorous cries of rival faith nor din of those trading on the sacred name can cloud the luster of the places where the feet of the Master walked. Good-bye, Via Doloroso! Good-bye, Mount of Olives! Good-bye, Garden of Gethsemane!

GOOD-BYE to the passing throng, men, women and little children bearing the marks of poverty and disease! The lame, the halt and the blind; peoples of many races and various creeds; dark-eyed, brown-skinned; the vigorous of step, dreamers, toilers, peddlers, beggars, lovers—brothers and sisters all, good-bye and God love you!



GOOD-BYE, Palestinian nights, soft summer skies, with the brightest of stars, and the glorious moon that waxed to its fullest radiance that week of weeks in Jerusalem. Moonlight and—not roses—but moonlight and gray-walled city on the high hill and the quiet Garden in the shadows. Good-bye, Jerusalem, bathed in a sea of mellow moonlight. Good-bye!

GOOD-BYE, little brown and gray and black donkeys, sturdy bearers of burdens. Good-bye, dear little donkeys. Your musical, melancholy bray-

*Fra Edgardus was touring the Holy Land when these lines were written and was about to take train for Egypt. They are printed this month in lieu of his page of Personalities which will be resumed with the November issue of WORLD CALL. (Editors)

ing has been my alarm clock for nine full days. Good-bye. Lasting lessons of patience have I borrowed from you and your kind. Git along little donkey, git along and good-bye!

GOOD-BYE, solemn-eyed camels, with your stately tread and your tinkling bells, "ships of the desert," dependable and faithful. Good-bye. You who carried centuries ago Wise-men from the East bear nowadays foolish men from the West, good-bye.

GOOD-BYE, Bethlehem, Bethany, Hebron and thrice blessed Nazareth where He grew up. Good-bye, high hill where the little boy Jesus loved to play. The memory of the sunset miracle from that hilltop will abide with me evermore. Good-bye!

GOOD-BYE, Sea of Galilee, blue sheet of friendly waters, shore line dotted with quaint villages, hedged in by mountains into which fastness Jesus loved to withdraw that he might rest and pray. Good-bye.



GOOD-BYE, New Jerusalem, outside the walls, with the expanding sky line, magnificent "Y" building and prosperous city blocks. With "the sound of hammer and axe" and the staccato notes of her riveters the New City vies with the Old in abiding interest. Good-bye, Jerusalem, "City of the Great King." Good-bye, God give thee peace!

He—They—We

*They hailed Him King as He passed by,
They strewed their garments in the road,
But they were set on earthly things,
And He on God.*

*They sang His praises for that He did,
But gave His message little thought;
They could not see that their souls' good
Was all He sought.*

*He walks among us still, unseen,
And still points out the only way,
But we still follow other gods
And Him betray.*

*They could not understand why He,
With power so vast at His command,
Should hesitate to claim their rights
And free the land.*

*Their own concerns and this world's hopes
Shut out the wonder of His news;
And we, with larger knowledge, still
His Way refuse.*

—JOHN OXENHAM

What We Leave in India

By H. M. REYNOLDS*

OPPOSITION, religious and mercenary, fear that nearly broke our hearts, superstition, which was sad and childish, these were the things we found in and around Kotmi when we arrived there in 1928. Oh, how we worked to break down the fear and opposition instilled by the merchants who were robbing these village people and the holy men of India who came our way and were against Christianity. The opposition of the merchants was purely and simply mercenary. They knew that where Christianity comes there is justice for the poor man and that they would be condemned in the light of Christianity. Each week they came telling the villagers not to go near the missionary or the Christians. It was a long battle. It took us three long years of intensive effort to break down this fear and get them to believe that at least we were their friends and wanted to help instead of harm them.

In order to get them to look upon us as their friends we did all kinds of village uplift and medical work, helping them to get justice in every way we could. We tried to do enough of this kind of service to illustrate God's love and our love for them, but not enough to interfere with our evangelistic work. Through the years we have consistently put the emphasis on evangelism in everything we have done, and it has paid.

These people believe in evil spirits which continually have to be appeased before they will go away. But they know that Christ can keep and does keep those who believe and follow him from all influences of evil spirits. After awhile they began to speak of the Christians as beyond the power of evil spirits because of Jesus. How glad we were when they began to honor him in this way and how hard we worked to increase this belief.

Then we went to their villages to camp. We camped five days in each village, and in every way which we could we served and loved them and taught them about Christ and pled with them to accept him. We took our babies out into those villages and lived with them there where diseases and epidemics were rife, where everything was unsanitary and we lived in the midst of things which were unlovely and inconvenient, where there were wild animals prowling around, and it was neces-



Planting the cross at Silari, India

sary to watch our babies after they were put to bed and keep a lantern burning high to be sure that no prowling panthers or hyenas would get near them. We feel that that was almost the supreme test of our faith in God and of our love for these village people. It was not easy and when I saw what Mrs. Reynolds had to go through with and what our babies had to risk, I sometimes wondered if we were doing right.

Many times we had to drink dirty water, eat food which was not good for the children, with no places for them to play or walk on from the tent that was not infested with hookworm and dysentery germs. We did not have good camping equipment. Our old tents were rotten and leaked, and several times the wind and rain blew them down on us. Many times we have had to stay up and keep moving the children about so that the rain would not drip all over their beds. We had no cotton rugs for the floors; snakes and animals could easily get in. Part of the time we had no car,

and we had to go by oxcart or walk and carry our babies in our arms. Through these days we had to trust God. We had to call on him for patience, for strength to be decent in disposition, for power to love. We were under such stress and strain that we could hardly be ourselves. We were up until twelve o'clock almost every night during the camp. We saw things which saddened us, which made us yearn for



Two Oraon evangelists with our evangelist at left

*Missionary on furlough from India.

W God's light to be shed abroad in those dark villages.
O God only knows the price of those intensive days of effort. We have had to pay a lot in health—and are still paying, but never was such paying for a more worthy cause, and we are glad we could do it. We were able to get into the hearts of those people around **K** Kotmi by this program in a way which we could never have done otherwise. And we were able to promote our evangelism in a far greater way. When we go back we must have a good camping outfit, for this at least will make it safer and easier for us in our camping program which is so important.

Along with this we also tried to have an agricultural fair every year just before Christmas. In this we sought to teach them to raise the best things possible, to learn to use the best stock and seeds, to breed their cattle carefully, and to take care of their lands. This has been a real service, but we have not had money to do very much of it. We need to offer prizes for the best things brought. It is an immensely worth-while work and is an aid in getting these people on the road to economic independence and freedom from debt.

In spite of all that we did there were times when we were terribly discouraged and felt that our labors were in vain. About this time notice of the cuts came and we had to close up a lot of work, and put some of our men on half time, and we wondered what the results would be.

For six months before we left for America, almost every day someone would come to bid us good-bye or beg us not to go, and to tell us what we had meant to them. Many would weep as they sat and talked of our going. We would say to them, "But remember if you will take Jesus as your Savior, he can help you more than we have or could help you." They would answer, "Yes, Sahib ji, but you are all we know about God. We don't know God but we know you, and you are like him." It made us humble to see how hungry they were for what they saw of God in our lives. It sent us to our knees in prayer when we realized that had been the light for them and the means of their finding out about God. How we preached Jesus to them at these times. I am sure that many have loved him more because of these efforts during the last six months of our work.

Before we left India, we did two things for which we want your prayers. We raised a high cross in a Hindu village where the headman had given us permission to build a church. We did not and do not have the money to build a church there, so before we left we raised this cross as a sign that some day we would claim this hilltop for Christ, and build a church there. It is a small hill but you can see for miles around and the church will be a light placed on a hill in the midst of evil spirits, and gods and goddesses, as a sign that if they believe on Jesus Christ as God's

son and accept and follow him, he will release them from this bondage and superstition and give them the abundant life in its stead. We hope the day will come when we can see a church there as a sentinel protecting all those who come and seek the Christ as a refuge from their fears and troubles and sins.

Just before we left we called in an Oraon preacher from another district to come and preach to his own caste people, and we are hoping that by this method he will be able to get his own people to want to accept Christ in groups. This is the most hopeful thing we have at the moment. We are attempting to work with these people so that groups will come, and we want you to pray for this work. Get a copy of Dr. Pickett's book, *Mass Movements in India*, and digest it and become enthusiastic for the great revival movements in India which for over ten years now have brought a harvest of over seven thousand converts from other religions in India every month.

Over Against the Treasury

(Continued from page 8.)

there is urgent request to come at a more convenient time. The response has been gratifying.

Some of the major advantages as shown by experience are: *First*: Pledges are secured from larger numbers of people and for larger amounts, than by any other plan we have tried in like period of time. Our records show 80 per cent of our budget pledged voluntarily. *Second*: These pledges made voluntarily, without solicitation or suggestion, are paid more promptly and cheerfully. Shrinkage in these is less than 5 per cent, as compared with more than 25 per cent on pledges secured by follow-up solicitation. *Third*: This plan provides for the use of much larger numbers of workers of more varied abilities than others we have tried. Several hundred men, women, and children can be helpfully used during the day. *Fourth*: The social values of the plan are incalculable. Fellowship is greatly enriched. The men's class gathers around the breakfast table; other groups meet at other periods; a great host sit down together at the "Victory Dinner." It is literally the happiest day in the year.

Fifth: As the name, "Consecration Day," implies, the plan magnifies the spiritual element. The attitude of many members has been revolutionized. Increasingly, giving is marked by a graciousness and generosity previously unknown.

After nine years' experience both the officiary and membership of the congregation are enthusiastic advocates of the plan. It works even in periods of depression. The people are happy in its operation. It is distinctively scriptural. It is written: "Whosoever is of a willing heart, let him bring it, Jehovah's offering."

Social Trends

By JAMES A. CRAIN*

The European Situation at Close Range

THE situation in Europe in the last days of August can be likened only to a lull before a storm, with some faint hope that the storm may pass around, but a deepening conviction that it will strike. The principal question is, When it strikes how wide will be its path and how great will be its desolation?

It is now clear that Mussolini means to attack Ethiopia in spite of the League of Nations, in spite of world opinion, and in spite of the outspoken hostility of Great Britain to his designs. In an interview with a representative of the British United Press last week Il Duce declared that "Italy will pursue her aims, with Geneva, without Geneva, or against Geneva." In justification of his actions he declared that a nation on the march, such as Italy, cannot be stopped by the static concept of the life of peoples. He knows that world opinion is against him and he cannot be unaware that the reasons he gives in defense of his actions have little or no shadow of validity to the rest of the world.

Has the League Failed?

It is too soon at this writing to say that the League of Nations has failed in the Italo-Ethiopian affair, though the verdict may be failure by the time these lines are read. But to date the League has functioned according to its resources and its powers. Emperor Haile Selassie first appealed to the League in January, 1935, under Article XI, paragraph 2, which permits any member to bring to the attention of the League any circumstance affecting international relations which threatens to disturb peace. At the same time he suggested that the matter might be settled under Article XIII, which provides that disputes between nations may be referred by the League to any tribunal provided for under treaties between the contending nations. The Italo-Abyssinian treaty of friendship of 1928 provided for a tribunal of conciliation and the League promptly took steps to have such a commission set up. At this juncture Mussolini insisted that the commission not adjudicate the boundary dispute, which is the crux of the quarrel, but confine itself simply to the Ual-Ual incident, in which several Italian soldiers were killed in a clash said to have occurred a hundred miles inside the territory claimed by Abyssinia and recognized as hers, even on Italian maps. That commission is still at work, in spite of obstacles put in its way by Mussolini. The League is bound "in good faith" to carry out the award of this commission.

As war clouds gathered, Emperor Haile Selassie again appealed to the League,

this time under Articles X and XV. The first guarantees the territorial integrity of League members and the second provides for League adjudication of disputes and for enforcement of the judgment—in other words—sanctions. The second appeal is not on the grounds presented in the first appeal, which are barred under League procedure, but on the grounds of Italy's war preparations. It is on this case that Great Britain and France as principal members of the League Council have been

Editor's Note

Following attendance upon the World Convention, Dr. Crain remained in Europe for several weeks to study social conditions in Britain and on the Continent, particularly in regard to temperance, world peace and kindred issues. He carried with him letters of introduction to leaders in these fields which gave him unusual opportunities to get at facts. This article, written from Paris late in August, reviews the situation as it was on the eve of the meeting of the Council of the League of Nations called for September 4, following the breakdown of conferences between Great Britain, France and Italy to prevent the outbreak of hostilities between Italy and Ethiopia. From Paris, Dr. Crain planned to go to Geneva.

working. Their efforts have failed. The matter now comes before the League's Council on September 4.

What Can Be Done?

In the first place, the Council has the right to demand that both Italy and Ethiopia submit their claims, supported by all the documentary evidence in their possession. The Council can then propose a settlement. If this is rejected the League Council then may transform itself into an international court of justice to try the case and by either a unanimous vote or a majority vote make and publish a statement of facts and recommendations. If the vote is unanimous and either nation refuses to accept the verdict and goes to war, that nation becomes an outlaw. If the vote is a majority, but not unanimous, then each nation reserves the right to take such action as it deems advisable to maintain right and justice. Neither of the nations involved in the issue may vote on the question.

What Will Be Done

The rôle of political prophet is always hazardous and especially so in the present instance. Britain will vote in the Council to support the League covenant.

That much was decided in the historic meeting of the British cabinet last Thursday. The decision to strengthen army and navy forces in the Mediterranean and at Port Said suggest that Britain may be prepared to go even further, if necessary. Gibraltar, the Suez Canal, India and Singapore must be protected at all costs. Since the representatives of the dominions were consulted by the cabinet before action was taken, it is probable that Australia will support British action. Denmark will probably do likewise. Czechoslovakia will support the League because of fear of Hitler on the one side and of Mussolini's designs on Yugo-Slavia on the other. Spain should support the League because she fears that the present move is but preliminary to seizure of the Balearic Islands. Argentina, Chile, Mexico, Poland, Portugal and Turkey hold the balance of power. France can be counted on to do everything possible to salve Mussolini's feelings, and in the last analysis, to prevent unanimous action by the Council. In fact, Mussolini did not embark on the enterprise until he had arrived at an understanding with France. Public sentiment in Britain is 90 per cent with the League. I was told today by a representative of one of the peace societies that public sentiment in France is strongly opposed to Mussolini's program, but I have found very little evidence of that sentiment. On the other hand, France is anxious to maintain the League and the system of collective security which it is designed to provide, with the hope that at some future time it can be made effective. Therefore she will propose a compromise which will permit Mussolini to have his way and yet retain the semblance of the League structure.

Should the Council fail there is still one resource left to Ethiopia. She can demand that the League Assembly, consisting of the representatives of all 56 member-nations be called. She can also demand that Article XVI, the "sanctions" section, be invoked to support the findings of either the Council or the Assembly.

The League has not failed. The League will not fail. The member-nations may fail to carry out their obligations—as nations have so frequently done of late, but it yet remains to be proved that the League program will not settle international difficulties when nations loyally abide by their commitments. We have come to a time when nations can no longer be permitted to be the sole judge of their own actions and such agencies for international social organization as the League of Nations, the World Court and the Kellogg Pact, like the Ten Commandments and the Sermon on the Mount, will yet come to be recognized as valid instruments, however much men may fail to obey them.

*Secretary, Department of Temperance and Social Welfare.

WHEN the National Council of Federated Church Women was formed in 1928, Mrs. James T. Ferguson was made its first president. That America's church women felt they made a good selection is evidenced by the fact that they later made Mrs. Ferguson chairman of their administrative committee, then elected her president for a second time and still later made her executive vice-president, in which significant position she now serves. Mrs. Ferguson is also a member of the executive committee of the Federal Council of Churches and of

other important national committees. With it all she finds time to be a good member of the Independence Boulevard Christian Church in Kansas City, a director of William Woods College, the wife of a physician and the mother of two sons.

ONE of the most beloved men among the Disciples is secretary of evangelism in the Federal Council of Churches of Christ in America. Jesse M. Bader came to that position as naturally as fruit ripens on a healthy tree. He emphasized a sound, constructive evangelism in his eminently successful pastorates and for his work's sake. He was asked to devote himself to the cause of evangelism among the Dis-

ciples; then after he had spent twelve years in this field we were asked to share his talent for organization and promotion with our brethren represented in the Federal Council.

EVEN during the World War a group of missionary leaders met in England and formed a fellowship opposed to war. Out of it grew the Fellowship of Reconciliation, which is now at work in more than twenty countries. To the executive secretaryship of this organization we have given Harold E. Fey, late editor of *WORLD CALL*. His work as pastor, educator and missionary fed the flame of his desire to teach men

that a world where swords are beaten into ploughshares is not only a good world but an intelligent world. So with his feet shod with the preparation of the gospel of peace, he goes to this larger field.

MR. AND MRS. W. H. FONGER went to the Philippines twelve years ago as missionaries under the United Society. They did excellent work among the students in Vigan, but their unique contribution was the opening of missions among the remote mountain people, largely overlooked by Protestant mission boards. Their approach was



W. H. Fonger

*Wife of the minister of East Dallas Christian Church, Dallas, Texas.



Jesse M. Bader



Mrs. J. T. Ferguson



Harold E. Fey

Disciples Sharing in

By MRS. J. T. FERGUSON

IF THERE ever was a time when the Disciples' daughters within their own brotherhood, that time has passed. We have chosen thirteen, each of whom has a definite assignment. Five of them are doing their work in the United States; two serve a foreign field, but maintain their headquarters here; two are in foreign fields; and two have the world for their field.

that of a good neighbor. Mr. Fonger tells us that during their first month in the mountains they entertained more than a hundred people. One night they had twenty-four for supper and twenty stayed all night. Where could the American Bible Society have found a better secretary than this man who uses his house by the side of the road as a means of sharing the Word of God with those who know it not?

ALSO serving in the Philippines as executive secretary of the National Christian Council is Elmer K. Higdon. He, too, did his first work in the Islands among our students at Vigan and in the hospital there. He taught in the Union Theological Seminary in Manila and was later vice-president and acting president of that institution. He had been twelve years in Manila when his brethren called him to this interdenominational work for which his leadership among the students in the seminary had so well qualified him.

THE secretary of the World's Sunday School Association, Robert Hopkins, is known as a personal friend by all the Sunday school teachers among us. He has given his life to religious education, first in Kentucky, then to the Bible schools of our nation. Acting on the principle that anything that is worth doing at all is worth doing well, he has encouraged the use of sound pedagogy in the field of religion. Under his dynamic leadership the Disciples came to realize the opportunity that religious education offers them; he has made the Sunday school the workshop of the church. Small wonder that such a man should have begun at Jerusalem and now be at work in the uttermost parts of the earth.

WE HAVE carefully refrained from referring to our friends with nothing at hand for those references but superlatives. But from this we must depart to say that the best-informed North American upon Latin American affairs is our own S. Guy Inman. Since his appointment as a missionary to Mexico thirty years ago he has been a student and careful observer of Latin-American life, entering sympathetically into its problems and appreciatively into its culture and worth. The secretary of the Commission on Cooperation in Latin America has an insight into her life



E. K. Higdon



S. Guy Inman

Broader Fellowship

• WELLS*

to use the leadership of all their gifted sons and passed. Time and space will not permit even the g with distinction in Christian cooperative movements a special emphasis, as to the place or type of United States, or at least among English-speaking e in the United States; four are living on for-



C. C. Morrison

Amendment, reflecting the unexcelled courage of its editor.

KIRBY PAGE is another of our ministers whose devotion to his Christ has led him to give himself, to the exclusion of all else, to the cause of social justice and world peace. He has traveled widely and spoken to hundreds of student audiences in the colleges of our country, and is a much sought-after leader in student conferences. He was editor of the *World Tomorrow* and the author of twelve books on international, social and religious questions. One or more of his books have been translated into French, German, Dutch, Swedish, Danish, Greek, Bulgarian, Chinese, Japanese and Spanish.

E MORY ROSS knew Negro boys as his friends while his parents were serving the church at Southern Christian Institute. So after the untimely death of one who had returned to Liberia as a missionary to his people, Ross volunteered for missionary work in Africa. He was in Liberia for five years and was for nine years the field secretary and legal representative of our Congo missions. In 1928 he was made secretary of the Congo Christian Council; this year he becomes secretary of the American Congo Committee. The friendship of Congo missionaries of every faith, the confidence of the government in his integrity and wisdom, his experience in practical problems and his sympathetic approach to these problems, fit him admirably for this work.



Kirby Page

that is useful to his country, as well as to the Church Universal.

THE editor of a really great non-denominational paper is another of our contributions. Charles Clayton Morrison enriched his life as a minister by graduate work in a university, and so brought to his editorship the experiences of a pastor interpreted by the mind of a scholar. He has been editing the *Christian Century* for twenty-seven years, and in that time this paper has been a consistent voice for a Christian world order. It stood almost alone among those who have nation-wide reading in its defense of the Eighteenth

Amendment, reflecting the unexcelled courage of its editor.

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WHEN we held our centennial convention at Pittsburgh in 1909, the women appointed Zona Smith a missionary to South America. For some years she was the director of the training



Emory Ross

school for Christian workers in Buenos Aires. Later she devoted herself to the work of the League of Christian Women in Argentina. More than thirty denominational groups cooperate in this enterprise and the bulletin which she sends out monthly yields an influence that can hardly be measured. Some of our friends tell us that there is not to be found in all South America a woman who has done more to help the development of Christian womanhood than Zona Smith.

WE ARE all agreed that the president of the National Woman's Christian Temperance Union is one of the outstanding

women of America. Mrs. Ida B. Wise Smith is an ordained minister of the Disciples and has been active all her life in work of social reform, especially in the field of laws protecting women and children. She was named by the governor of Iowa as the most distinguished woman of that commonwealth, because of "great contributions to child welfare and social uplift, notably through legislation secured by her efforts."

KAGAWA is a familiar name to Christians, not only in Japan, but

around the world. Now the Disciples are sending Miss Jessie Trout to be a member of his group of workers. She has been in Japan for fourteen years, first doing evangelistic work in Akita, and then teaching in the Margaret K. Long School in Tokyo. One of the complaints which have been made against missions is that we go to Japan, as Americans to Japanese, not as Christians to their brothers. In her new task, Miss Trout belongs to a group of Japanese Christians who direct their own work. It is for us a new venture in cooperation, and we are proud that the opportunity for this pioneering is open to a missionary of ours whose service to the Japanese merits this responsibility. That Miss Trout will measure up to

her new responsibilities is accepted without question by those who know her fine qualities of heart and mind.

IT IS not suggested that the thirteen distinguished leaders here pictured comprise an exclusive roll of Disciples sharing in the broader fellowship. In many interdenominational enterprises throughout America, in colleges and universities and in seminaries of a co-operative nature, both in our own land and abroad, Disciples are rendering valiant service. And why should it be otherwise? True Disciples everywhere delight in the broader fellowship.



Miss Zona Smith



—Eugene L.
Ray, Evanston.

Mrs. Ida B. Wise
Smith



Miss Jessie Trout

Need for a Moral Earthquake

(Continued from page 12.)

"Just what do you mean by that?" queried his friend. "I am curious to know."

"I'll answer your question by telling you a bit of autobiography. My boyhood days were spent in a small town in the Middle West. At the time of which I speak, there was a little green house at the edge of the town which I used to pass on my way to visit a playmate. There was a flower garden about the cottage, where I used to see a woman working. One day she called to me, brought out a pan of cookies, and asked me to help myself. Many times after that she would see me as I passed, call to me, give me a flower or something to eat. She had a very pleasant smile and seemed to like and understand little boys. One day my mother was entertaining some neighbor women when I was kept indoors because of a childish ailment. I soon discovered that the women were talking about the little green house and its occupant and that they had no good word for her. I heard one of the visitors say that 'she ought to be driven out of town.' After the company had gone, my mother charged me never to go about that house nor to speak to that woman. I was troubled about it, perplexed, gave the cottage a wide berth, although from a distance I viewed anxiously that little green house many times. Not long afterward, the rumor spread over our village that the men of the community were going in a body to warn the woman that she must get out of town; excited groups talked in low tones about their plans, appointed a meeting place, and strangely drawn by something I cannot explain, I joined that crowd. There was an air of subdued excitement, bitter words were spoken, I found myself of the mind of that mob and as we came near to the little green house, I picked up a stone and when the leader went up to the door and knocked and the woman opened the door, her face white and her eyes like some startled animal, will you believe it, I raised my arm and threw a stone that struck her on the breast. Right then and there God went out of my life. I felt him go. Hate came in; God had to go. I'd give anything to be as I was before hate entered my heart and God left me."

There was an eloquent pause. Then the man who had been listening spoke. "That's what is the matter with this world. Hate has come into our hearts. The spirit of vengeance has taken possession of us. God has been driven out of our lives. But the hopeful thing is, He will come back if we will give him room."

That is a hopeful thing. God will come back to us if we will but give him room, and there can be no moral or spiritual earthquake save as we give place to the Eternal Spirit. "Have this mind in you which was in Christ Jesus." The most revolutionary thing that Jesus ever said was, "The Kingdom of Heaven is within you."

C. W. Cauble



C. W. Cauble

NO HIGHER tribute can be paid any man than that which John H. Booth paid to Commodore W. Cauble when at his funeral service he said that Mr. Cauble, who passed away on September 4, loved the church.

Mr. Cauble's preparation for the ministry was thorough. It included study at Transylvania, Butler, Indiana University and Harvard. Following successful pastorates in Indianapolis, Greencastle and Martinsville, Mr. Cauble was called to be state secretary of Indiana, a position which he filled with distinction

for 13 years. He was widely known as a dedicator of churches.

He loved the brotherhood and all its interests and had been associated with the work of the Men and Millions Movement, the Pension Fund and the Board of Church Extension. He was active in the National Evangelistic Association and served as its recording secretary for many years. His voice will be missed in all brotherhood councils, for he was thoroughly cooperative in spirit and gave himself to the work of kingdom building without reserve.

Cindy

(Continued from page 18.)

wonder about the cupboard when she brought it home. They had heard their daddy speak more than once of the need of further curtailment of expenses. Well, a woman had to have pretty things.

The days began to grow short and very cold. And Mary doing the endless requirements of a housekeeper's routine often thought of Cindy, and wondered how she and her children were faring. She wondered, too, if Cindy had ever gotten so tired that every bone in her body ached. If she had, she had never said so. And Cindy wasn't very strong either. Somehow Mary had never thought of that before. She had heard that Cindy hadn't been able to find another situation, although she had recommended her highly.

One morning Catherine Slade, a thoughtful young matron, who had been living in Cedarwood only a short time, dropped in for a moment.

"I'm going to dismiss my maid," she said, as she threw back her expensive fur coat and sat down. "You seem to be getting along beautifully with your work. And Hal says I'll just have to cut expenses."

"Look at my hands," Mary gestured in protest. "I can never do a thing in rubber gloves. You'd better keep your maid. I'm afraid our maids will suffer this winter if we all do our work." Mary, thinking of Cindy, found herself defending them.

"They can get along somehow; the happiest people on earth," Catherine gave a low laugh. "I've often envied them. Like children, it takes so little to make them happy." Then suddenly thoughtful, she went on, "Their music does not indicate happiness, though. There is an underlying pathos and brooding about the rhythm that is heartbreaking; and some of their poetry makes me want to cry."

Mary gave her friend a searching look. Was Catherine becoming socialistic? It gave her an uneasy feeling. The low, brooding chant of the negroes that came in the summer evenings from their little church at the foot of the hill had seemed to her more colorful than poignant. Then as though suddenly awakened Mary saw discarded garments, small wages, poorly constructed houses, inadequate bathing facilities, beautifully laundered clothes, done in one or two small rooms which served as dining, cooking and living quarters. She marveled as she had never done before.

"What you say, Catherine, makes me think we are not quite right in dismissing our maids that we may indulge ourselves,

while they, perhaps, are in need. Strange we had not thought of that before."

"Perhaps we are a little sentimental this morning," Mary continued.

"It is more comfortable not to think of such things. I'll certainly have to cut expenses in some way," Catherine got up.

"I think I'd better go down and see Cindy soon," Mary said as she opened the door for Catherine.

But when Catherine was gone Mary anaesthetized her good impulses by thinking that Cindy probably had a washing or two and was getting along all right. That afternoon she went downtown, and with money she had filched from her expense allowance, made another payment on the coveted antique.

It was the day after a bitter cold night in January in which the water pipes had frozen in many homes, that she at last made up her mind to go and find out Cindy's real condition.

Her car moved slowly, sometimes skidding on the frozen streets, squalid and dreary looking. On both sides the small, unpainted houses made a brave attempt at cheerfulness, evidenced by the withered plants in pots and pans on the porches, and by the tiny wreathes and Christmas bells at the windows. Mary felt a sudden lump in her throat. In comparison, never before had her own home seemed so beautiful. Often she had thought it lacking in many of the things her heart craved. Now she felt so rich.

The car came to a stop before the cheerless row of houses in the Bottom. Cindy's bug-eyed children stared through the small window. Their faces were ashy, and wore an undernourished look.

"Why, they're hungry!" The thought quickened Mary's steps.

Cindy's face, wreathed in smiles, looked up from a tub of hot suds. She hastily wiped her hands on her apron as Mary came in. The children clad in clothing of ludicrous proportions left the window, hovered near the small, rusty stove, shivering.

"Lawd, Miss Mary, I'se sho' glad to see you. Throw them clo'es aside, Rosy, so Miss Mary can sit down."

"No, Cindy, I haven't time. I came to see how you are getting on. Do you have enough laundry work to get by?"

"Just two washings, Miss Mary. Most of the white folks sends to the wet wash now."

"But, Cindy how do you buy coal, and pay rent, and buy groceries on so little?"

"We manages somehow, Miss Mary. The chilluns likes 'lasses and corn pones. Cou'se Solomon ain't well, and the doctor say he ought to have vegetables. Maybe I can get 'em after awhile."

"Have you applied to the United Charities, Cindy?"

A half-embarrassed smile twisted the dark features. "No I ain't, Miss Mary. An' I doan' want no charity as long as I can wuk myself. And Lawd, Miss Mary, dem charity sc'iesties would let you starve while they was 'vestigatin' you. No, I ain't lookin' fer charity." She gave a low chuckle, as she stooped to open the stove and put in a handful of cedar chips.

Mary glanced curiously about the small room. There was the old washstand and chair she had given Cindy—useless rubbish to her. Cindy had painted them a bright blue. A faded bunch of artificial flowers which Mary had thrown away filled a broken vase she had discarded. A line of dripping clothes hung across the room.

"If I can help you, Cindy, let me know."

"Thanks, Miss Mary, you was always mighty good to me. Here, Rosy, stop dat staring at Miss Mary's pretty hat, and open the door for her. I'se sorry you found the house so torn up."

"Good to her—!" A wave of shame dyed the soft ivory of Mary's face as she turned away and went out to the car. Her dark eyes were misty. No, she hadn't been good. She had never given Cindy anything except something that was of no use to herself. She would go by the antique shop and ask Mr. Best if he would relieve her of her obligation, and put the cupboard on display again. Someone else would be sure to buy it. But when she stopped the car at the antique shop and went in, her good intentions were gone. It was too lovely. Just the kind of cupboard she had wanted for a long time. She would send Cindy a basket of groceries.

A week later Mary was ill; her head was bursting. Fred had to get breakfast, and help the children off to school. At noon she was no better. At night her fever came up, and she realized that she was a sick woman. Fred, when he came home from the office, was alarmed.

"We must call the doctor."

Mary shook her head, "No, wait until morning."

Morning found her no better. The doctor said she would have to be in bed at least a week.

"I'm going for Cindy," Fred said, after the doctor had gone.

"No. Please don't, Fred. Doctor Gowdy is always an alarmist. I'll soon be all right." Mary, her face a deep crimson, sat up in bed.

"Look here, Mary, I want to know why you let Cindy go in the first place. I insisted that cutting expenses should not go that far. We get along much better when she is here. These are no times to dismiss servants anyhow; they have to live."

Mary turned her head away. There were some things she couldn't admit even to her husband.

Later Mary was aroused by a light tap at the door. Cindy, in her faded threadbare coat, came in with a huge bunch of artificial roses.

"I heard you'se sick, Miss Mary. Thought maybe you'd like some flowers."

She drew near the bed, her eyes deep with sympathy. "You needn't worry 'bout de wages. De charity organization done found we'se in need of coal and provisions. A neighbor is lookin' after de chilluns." A smile lit up her dark face. "I'se come to stay till you gets well. Dere, don't cry, you'll spoil your looks. Jes' rest now, Miss Mary."

Cindy's scarred hands straightened the bed, and as she lowered the blind, Mary reached over for the telephone, and gave the number of the antique shop.

"I'm sorry, Mr. Best, I can't take the cupboard. I have a better use for the money. Keep whatever is right out of my payments to remunerate you for your trouble and loss."

San Antonio Program

(Continued from page 29.)

Saturday, October 19

Missionary Breakfast, the Gunter, 50 cents. (Schools for Highlanders, Coal and Coke, French and Japanese Missions.)

National Benevolent Association Luncheon, Hotel -----, 75 cents.

Temperance and Social Welfare Luncheon, Hotel -----, 75 cents.

Youth World Fellowship Banquet, St. Mark's Church, 50 cents.

Sunday, October 20

Missionary Breakfast, the Gunter, 50 cents. (Orient Mission fields.)

Reduced Railroad Rates to San Antonio Convention

Upon application of the undersigned, all of the Railroad Passenger Associations in the United States and Canada have granted reduced railroad rates on railroads, members of such Associations, to the International Convention of Disciples of Christ, National Evangelistic Association, and National Conference of Women State Presidents and Secretaries, meeting in San Antonio, Texas, from October 7 to 20 inclusive.

The reduced rate granted is a fare and one-third of the current one-way first-class fare for the round trip, with a minimum of \$1.00 upon presentation of Identification Certificate which will be sent by the undersigned upon receipt of request for same, if accompanied by self-addressed, stamped envelope. Please send for certificate immediately.

H. B. HOLLOWAY,
Transportation Secretary,
MISSIONS BUILDING,
INDIANAPOLIS, INDIANA.

The San Antonio Program

International Convention of Disciples of Christ

October 15-20, 1935

General Theme—Christian Imperatives for This Hour

Tuesday Evening, October 15

7:30 o'clock

D. W. Morehouse, President, and P. H. Welshimer,
Vice-President, Presiding

Praise Service—Ray Crittenden.

Hymn.

Responsive Reading and Prayer—Patrick Henry.

Special Music—The Choir.

Introduction of Fraternal Delegate from Australia—W. A.
Shullenberger.

Special Music.

President's Address—D. W. Morehouse.

Hymn.

Benediction—C. C. Dobbs.

Wednesday Morning, October 16

D. W. Morehouse, President, Presiding

Hymn.

Responsive Reading and Prayer—Mrs. Bessie Hart.

Statement by Graham Frank, General Secretary, regarding the
International Convention and presentation of Annual Re-
ports and Resolutions.

Report of Commission on Budgets and Promotional Relationships.
Unified Promotion—C. O. Hawley.

Report of Committee on Recommendations regarding Unified
Promotion.

Symposium on Stewardship.

Address—“The Spiritual Dynamic of Cooperation”—L. N. D.
Wells.

Hymn.

Sermon—“The Mind of Jesus Versus the Mind of Today”—
T. Hassell Bowen.

Benediction—H. A. Denton.

Wednesday Afternoon, October 16

D. W. Morehouse, President, Presiding

Hymn.

Responsive Reading and Prayer—John G. Alber.

Hymn.

Address—“Underprivileged Americans”—Miss Dale Ellis.

Business.

Reporting on Home Missions—Grant K. Lewis.

Reporting on WORLD CALL—George Walker Buckner, Jr.

Hymn.

Reporting on Foreign Missions—C. M. Yocom.

“The Imperatives of the Missionary Enterprise”—A Period
with the Missionaries.

Benediction—W. A. Merrill.

Wednesday Evening, October 16

P. H. Welshimer, Vice-President, Presiding

Praise Service—Ray Crittenden.

Hymn.

Responsive Reading and Prayer—Mrs. Georgia McKinney.

Special Music—The Choir.

“The Missionary Challenge of the Orient”—Dr. Ivan Lee Holt.

Hymn.

Address—“The Christian Imperatives of Temperance”—Mrs.

Ida B. Wise Smith.

Benediction—John A. Tate.

Reception to Missionaries at Gunter Hotel.

Thursday Morning, October 17

Carrel W. Flewellings, Vice-President, Presiding

Hymn.

Responsive Reading and Prayer—John D. Zimmerman.

Address—“Pagan Tendencies in American Life”—John
Barclay.

Reporting on Christian Foundation—Edwin R. Errett.

Hymn.

The Fortieth Anniversary of Ministerial Relief and Pensions in
Picture, Pageantry and Address, Past, Present and Future.

Sermon—“The Imperatives of Preaching”—David Arnold.

Benediction—W. N. Armstrong.

Thursday Afternoon, October 17

D. W. Morehouse, President, Presiding

Hymn.

Responsive Reading and Prayer—Mrs. Edith R. Bentley.

Business.

Rural Church Commission—E. C. Cameron.

Reporting on Benevolence—F. M. Rogers.

Reporting on Church Extension—John H. Booth.

Address—“The Romance of Church Extension”—S. R. Bradley.

Address (on Benevolence)—M. L. Pontius.

National City Christian Church—Dr. William S. Abernethy.

Annual Meeting of the United Christian Missionary Society.

Benediction—J. H. Fuller.

Thursday Evening, October 17

D. W. Morehouse, President, Presiding

Praise Service—Ray Crittenden.

Hymn.

Responsive Reading and Prayer—J. A. Dillinger.

Special Music—The Choir.

Address—“Educating for a Christian Social Order”—Clyde L.
Lyon.

Address—“The Imperatives for the Congregation”—T. H.
Mathieson.

Benediction—Neal K. McGowan.

Friday Morning, October 18

Mrs. W. B. Clemmer, Vice-President, Presiding

Hymn.

Responsive Reading and Prayer—Mrs. Anna Scott Carter.

Hymn.

“Evangelical Missions in Latin America”—S. S. McWilliams.

Reporting on the State Secretaries' Association—John G. Alber.

Reporting on the Association for Promotion of Christian Unity
—H. C. Armstrong.

Reporting on Missionary Organizations—Mrs. Ora L. Shepherd.

Reporting on Missionary Education—Miss Genevieve Brown.

United Christian Missionary Society Program of Advance—
Stephen J. Corey.

Hymn.

Sermon—“The Imperatives of Christian Living.”

Benediction—W. Harry Walker.

Friday Afternoon, October 18

D. W. Morehouse, President, Presiding

Hymn.

Responsive Reading and Prayer—W. F. Kohl.

Hymn.

Address—"The Imperatives of the Church"—F. W. Burnham.
 Reporting on the German Evangelistic Society—Charles Reign Scoville.
 Reporting on Temperance and Social Welfare—James A. Crain.
 Reporting on Division of Education—Roy G. Ross.
 Reporting on Higher Education—H. O. Pritchard.
 Reporting on Religious Education—T. T. Swearingen.
 Report of Committee on Recommendations.
 Hymn.
 Address—"Religious Education"—Robert M. Hopkins.
 Address—"The Second World Convention of Churches of Christ"—Jesse M. Bader.
 Benediction—George A. Campbell.

Youth Session, Friday Afternoon

(Simultaneous with Regular Convention Program)

Registration and Room Assignments.
 Reception and Social Hour.
 Pageant.

Friday Evening, October 18

D. W. Morehouse, President, Presiding

Hymn.
 Responsive Reading and Prayer—Miss Mabel Epp.
 "The Place and Power of Christian Journalism"—A. R. Main.
 Special Music—The Choir.
 Address—"Breaking the War Habit"—Miss Ethel M. Jones.
 Hymn.
 Benediction—W. F. Rothenburger.

Saturday Morning, October 19

P. H. Welshimer, Vice-President, Presiding

Hymn.
 Responsive Reading and Prayer—Gaines M. Cook.
 Address—"The Imperatives of Rural America"—Edward D. Hamner.
 Business.
 Report of Committee on Recommendations.
 In Memoriam—Milo J. Smith.
 Hymn.
 Sermon—"The Imperatives of Christian Worship"—Dean E. Walker.
 Benediction—E. T. Cornelius.

Saturday Afternoon, October 19

Mrs. W. B. Clemmer, Vice-President, Presiding

Hymn.
 Responsive Reading and Prayer—Miss Etta Nunn.
 Address—"The Imperatives of the Home Base"—J. A. Dillinger.
 Fraternal Greetings from representatives of other communions.
 Message from Fraternal Delegate—Dr. W. A. Shullenberger.
 Address—"The Christian Imperatives in the Economic Order"—Professor Edwin Elliott.
 Business.
 Report of Committee on Recommendations.
 Miscellaneous Business.
 Benediction—J. D. Armistead.

Youth Session, Saturday Morning

Worship.
 Announcements and separation into discussion groups.
 Discussion groups.
 I. Personal Religious Living.
 II. Living as Christians With Each Other.
 III. The Christian Patriot and War.
 IV. Facing the Liquor Problem.
 V. Building a More Christian Economic Order.
 VI. Preparing for Marriage and Home Life.
 VII. Improving the Church's Program for Young People.
 (For adult leaders of young people only.)
 Recess.
 Second Discussion Sessions.

WORLD CALL

Youth Session, Saturday Afternoon

Song Service.
 Educational Tour to Mexican Christian Institute and Mission San Jose de Aguago.
 Joint Session with International Convention.

Saturday Evening, October 19

Carrel W. Flewellings, Vice-President, Presiding

Praise Service—Ray Crittenden.
 Hymn.
 Responsive Reading and Prayer—Milo J. Smith.
 Special Music—The Choir.
 Address—"Youth Faces the World"—Myron T. Hopper.
 Hymn.
 Address—"Concerning Student Youth"—Miss Lura E. Aspinwall.
 Benediction—W. W. Wharton.

Sunday Morning, October 20

Sunrise Prayer Service.
 Sunday School in the Churches.
 Morning Worship in the Churches.

Sunday Afternoon, October 20

Communion Service in Municipal Auditorium (doors open at 3:30 o'clock).
 Five o'clock Hour of Prayer—Central Christian Church.

Sunday Evening, October 20

D. W. Morehouse, President, Presiding

Praise Service—Ray Crittenden.
 Hymn.
 Responsive Reading and Prayer—Miss Mary E. White.
 Special Music—The Choir.
 "The Imperative of Christian Union"—Frederick D. Kershner.
 Hymn.
 Benediction—John Bruce Dalton.

Where to Eat in San Antonio

A large part of the fine fellowship at International Conventions is found around the tables at breakfasts, luncheons and dinners arranged by various interests. We publish here-with the list from which you may choose at San Antonio. Unfortunately they cannot all be attended by any one person.

Wednesday, October 16

Missionary Breakfast at the Gunter, 50 cents. (Congo and Jamaica.)
 WORLD CALL Luncheon, Gunter Hotel, 75 cents. Theme: *The Disciples Move Forward.*
 Christian Unity Luncheon, Plaza Hotel, 75 cents.
 Ministers' Wives' Tea, Spanish Governor's Palace.
 Merienda (Children's Workers' Tea,) Mexican Christian Institute.
 United Society Dinner, Gunter Hotel, \$1.00.

Thursday, October 17

Ministers' Breakfast, Plaza Hotel, at invitation of Pension Fund.
 Missionary Breakfast, Gunter Hotel, 50 cents. (Southern Christian Institute and Jarvis College.)
 Unified Promotion Luncheon, at the Gunter, 75 cents.
 Laymen's Dinner _____ Hotel, \$1.00.

Friday, October 18

Missionary Breakfast at the Gunter, 50 cents. (Latin-American fields and Mexican Christian Institute.)
 Missionary Organizations' Annual Sacrificial Luncheon.
 Religious Education Fellowship Luncheon, the Gunter, 75 cents.
 All College Dinner, Plaza Hotel, \$1.00.
 Youth Fellowship Banquet, St. Mark's Church, 50 cents.
 (Continued on page 27.)

Summer On The College Campus

As "World Call" goes to press the colleges are opening their sessions for the coming year. They have been busy during the summer months with many activities but because of vacations and absences from offices the news items are not very numerous for this issue. We hope in the next issue to publish reports of the events of the beginning days of the new college year.—H. O. Pritchard.

Butler University
Indianapolis, Indiana

Thirteen persons will comprise the College of Religion faculty this fall. They will offer courses in departments of Christian doctrine, church history, history of religions and missions, practical theology, New Testament, philosophy and psychology of religion, and Semitic languages and literature.

The Butler University College of Religion recently completed one of its most successful summer sessions. The term lasted for four weeks. Members of the faculty were Dean Kershner, Professor B. L. Kershner, Dr. Arthur Holmes, Professor E. C. Cameron, Professor Ross J. Griffeth and Dr. T. W. Nakurai.

versity from 1908 until 1920. Dr. Howe was fatally injured by an automobile more than a year ago. The fund, when completed, will be placed on deposit and interest will be used to provide scholarships for needy students. Frederick C. Schortemeier is alumni chairman of the campaign.

Six recent Butler University graduates have been honored by graduate assistantships and fellowships to other educational institutions. Rudolf J. Pfister, '31, and Vincent Meunier, '34, have received scholarships to Pennsylvania State College; Noe Higinbotham, '35, and Douglas Ewing, '35, have received awards to Johns Hopkins University; Robert W. Chambers, '35, has received an award to the Harvard University business school; and Oswand

18, and brought a very rich program. Some of the outstanding personnel were Bishop Edwin Hughes of Washington, Edwin McNeil Poteat of Raleigh, North Carolina, Dr. Harry Munro of Chicago, Dr. Robert M. Hopkins of New York.

The Virginia State Convention of Disciples of Christ held its sessions on the campus, June 16 to 20. The program of this convention was of unusually high character and all of its sessions were full of interest and inspiration. A new feature characterized this assembly this year: namely, the Layman's Day which met on Sunday, June 16, with Dr. Howard Jensen of Duke University and Earl Crawford of Connersville, Indiana, as speakers. It was estimated that a thousand people were present for the sessions of that day and joined in a great picnic on the campus beside the new college lake.

The Young People's Conference, which met at the college from June 24 to 30, was the largest ever held in this section and was attended by outstanding young people from the churches of the Chesapeake Area. Many of these fine young people are entering Lynchburg College for the first time this fall.

The college is beginning the second year of its Twenty-Year Forward Movement Plan under the leadership of Dr. J. T. T. Hundley and Dr. S. M. Bedford. The goals for the first year were not entirely reached but the year was fruitful in the laying of foundations upon which to build the work of the remaining years.

Robert Sulanek, who graduated in June and has been preaching for the church in Bedford, Virginia, is planning to do post-graduate work in the Divinity School of the University of Chicago this coming session.

President and Mrs. Hundley spent their vacation in a quiet spot on the Chesapeake Bay enjoying a much needed rest.

Dr. R. B. Montgomery attended the Pastors' Institute in Chicago from July 29 to August 3. He also attended the Conference of Student Workers, August 3 to 5, which also met in Chicago. On Sunday, August 4, he preached at the Austin Boulevard Christian Church for F. E. Davison, who was on his way to the World Convention in England.

Mrs. Anna R. Bourne, professor of English at Bethany College, represented the college at the annual Disciples Day banquet at Lake Chautauqua. Professor Bourne has been on the Bethany faculty since 1903.

Bethany College

Bethany, West Virginia

Layout Horner, of Avalon, Pennsylvania, has taken the highest honors in the sophomore general examination at Bethany Col-



Butler University students, alumni and faculty members at Leicester, England, where they attended the World Convention

Front row, left to right: Dean E. Walker, professor of church history; Ross Guiley, Sheldon Connard; second row: Mrs. Honta Hedger, secretary to Dean Frederick D. Kershner, Agnes Rogers, Marjorie Demarce, Carl H. Barnett, Samuel D. McLean, A. P. Wilson; back row: Dr. Ludwig von Gerdett, professor of Christian doctrine; F. E. Davison, George W. Knepper, R. Melvyn Thompson, Hayden Stewart, J. B. Cross.

Dean Frederick D. Kershner was the principal speaker at the Florida state convention of Disciples of Christ at Orlando on August 25-28. Dean Kershner delivered a series of three lectures.

A total of 157 Butler University students received FERA aid during the 1934-35 school year according to a recent report by Professor George F. Leonard, who administered the fund. The students, who received the government funds for tuition, worked at various projects on the Fairview campus. Despite the fact that they had to work two and one-half hours per day on their assigned projects, the academic work of the FERA students was as high as that of the rest of the student body.

Butler University alumni have launched a campaign to raise \$10,000 as a scholarship memorial to the late Dr. Thomas Carr Howe, who served as president of the uni-

Parsons, '31, has received a fellowship to the University of Wisconsin.

Phillips University
Enid, Oklahoma

There were thirty-nine candidates for degrees to be granted at the close of the summer term of Phillips University. Twelve of these were from the Bible College, of which eight were A.M. Of the other twenty-seven, seven were for the Master's degree.

Two new teachers have been secured for the College of Fine Arts, one for stringed instruments and one for band instruments.

Lynchburg College
Lynchburg, Virginia

The college had the privilege of entertaining four conventions during the summer. The Virginia Council of Religious Education met on the campus, June 12 and

lege. The examination is a general survey of the liberal arts and sciences, that was given under the direction of the American Council on Education. Horner made a total score of 1174. The class average was 655. Horner's best work was done in the field of literature and fine arts.

The second highest score was made by Helen Fife of Cannonsburg, Pennsylvania, who made a score of 1119. The third highest score, of 1100, was made by Esther Wiles of Wheeling, West Virginia. Naomi Wolf of Ebensburg, Pennsylvania, ranked fourth. The scores made by these four are among the highest made by any college students. This same examination was given in two hundred other select colleges and universities of the country.

An assertion that business and industry will soon enter the field of education was made by Professor Forrest H. Kirkpatrick of Bethany College who contends that the research studies in the psychology of learning show that adults can learn as readily as younger people. Professor Kirkpatrick was speaking before the personnel club at Columbia University. "Between the ages of 25 and 50 the adult has as much learning power as he had when he was 14 and he can be just as skilled in the learning process."

Miss Clawson Visits Japan

MISS BERTHA CLAWSON, Newcastle, Indiana, will sail from Seattle, Washington, September 27, on the N. Y. K. S.S. "Hiawa Maru" for Tokyo, Japan, to visit the Margaret K. Long Girls' School of which she was founder and the president for twenty years.

The visit is made possible by the personal gifts of the faculty and the alumnae of the Japanese school. The occasion of her visit is the celebration of the thirtieth anniversary of the founding of the school which is to take place on November first. The desire of the faculty and alumnae to honor the first president and founder of the school led to the raising of the fund. No missionary money of the United Christian Missionary Society under whose direction the school is operated, or any funds of the school will be used for this purpose. Coming personally from the Japanese themselves, the fund is a splendid tribute to the esteem in which the first president is held by the Japanese.

Miss Clawson went to Japan in 1898. Her first year was spent in Akita in the first station which the Disciples of Christ opened in Japan under the leadership of the Garst and Smith families. The next year Miss Clawson assisted in the opening of the mission work of the Disciples in Osaka, called the "Pittsburgh of Japan," a city of a million population and the manufacturing center of the empire, and did evangelistic work there.

In 1905 she was sent to Tokyo by the Foreign Christian Mission Society, now the United Christian Missionary Society, to open the girls' school. The late R. A. Long, president of the Long-Bell Lumber

The resignation of Professor Ralph W. Garrett, long time professor of European History at Bethany College, was announced by President W. H. Cramblet. He will teach next year in Baldwin Junior College at Cisco, Texas.

Professor Garrett came to Bethany College in 1921 as assistant professor of history and in 1926 was made a full professor. During the college year of 1927-1928 he was on leave of absence doing special research work at Columbia University. The courses he taught at Bethany were in European and English History, and Contemporary International Problems. Professor Garrett and his family have been active in community and church affairs.

Mr. and Mrs. Claude Lett of 633 Lincoln Avenue, Indianapolis, have announced the marriage of their daughter Virginia to John T. Goodnight, formerly of Bethany, West Virginia. Mr. Goodnight is the son of Mrs. Anna H. Goodnight of Bethany and the late Cloyd Goodnight, president of Bethany for nearly 15 years. Miss Lett is a graduate of Butler University and is a member of the Zeta Tau Alpha sorority. Recently she has been engaged in social service work. Mr. Goodnight graduated from Bethany College in 1930. The wedding took place in Indianapolis on August 31.

International Convention of the Disciples at the time of his sudden death and was to have presided at the Indianapolis convention in 1932.

While in Japan, Miss Clawson hopes to renew acquaintances with the alumnae of the school, which now number about one thousand members. Each year the school has over five hundred students enrolled. This year only one hundred girls were admitted from an applicant list of over three hundred. Since September, 1934, the school has been entirely supported by Japanese resources. No American missionary money has been used since that date, although the property is still owned and controlled by the United Christian Missionary Society. The school is supported by tuitions, the gifts of interested Japanese, the alumnae of the school and a yearly grant from the Tokyo city government. The government grant is evidence of the splendid work and ranking of the institution.

Miss Clawson would like to be able to send a note to her many friends in all parts of the United States but she hopes this word through WORLD CALL will suffice for a farewell since her time is so limited. While at home Miss Clawson has done a great deal of traveling in the field for the United Christian Missionary Society and has served in many Young People's Conferences. She may be addressed in Tokyo at 354 Nakazato, Takinogawa, Ku.

A Grain of Sand

I can write about beauty,
And love . . . and such,
And forget that much
Of love and beauty is
Not to hold or touch.

I can paint words with pictures
And in turn, pictures with words.
I work with them as mixtures
And fixtures—"tis absurd,"
I tell myself, to think of them divine . . .
A thing supernal—or a gaudy shrine!!

Why, I can make a poem now—
Or brush in bold freehand
A masterpiece!
"But can't thou,"
Asked the Prince of Peace
"Create a grain of sand?"

J. ADDISON STRICKLER.

Last Call To Go To Mexico

The Opportunity of a Lifetime

Go With Those Who Know the Language and People

See page 1 for rates

Last Call

A Thanksgiving Program

Religious Education Through the Ages

A Service of Worship

By HAZEL HARKER

Prelude—

Call to Worship.—Psalm 95:1, 2 (may be given by the Primary department)

Hymn.—“Come, Ye Thankful People, Come”

Prayer of thanksgiving—

Responsive Reading.—Psalm 100 or 150 (may be given by the Juniors)

Hymn.—“For Peace and For Plenty” (may be used as a special number by Intermediates, Seniors or Young People)

Pageant.—Religious Education Through the Ages

Characters: (may be played by Intermediates, Seniors, Young People or Adults)

Jewish Priest of olden times (may wear a long robe, headdress and cape properly bordered. See an illustrated Bible or Bible dictionary for details.)

A Disciple of Christ (may wear a dark robe and striped coat and headdress such as was worn in the time of Christ. See illustrated Bible or Bible dictionary)

A Pilgrim of the 17th Century (may wear a monk's or a pilgrim's robe. See a history of the period for details)

A Church School Teacher of Today (ordinary modern dress)

The Church (may wear a white draped robe with a red, blue or gold-colored cloth girdle or stole)

No special setting is necessary

Jewish priest (entering from the right and standing right of center to speak). I come to you out of the past to remind you that religion is as old as the human race. Students of history tell us that all primitive people have worshiped some higher power and that much of their life has centered about their religious ceremonies. So important, indeed, were these considered to their enjoyment of the blessings of life, that men were set aside and trained for the sole purpose of carrying on religious practices.

The Jews passed down from one generation to the next their rites of worship. Then their priesthood gradually developed a record in sacred literature telling of the laws of their God. “And thou shalt teach these commandments diligently to thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou risest up.” So religious education was recognized as a common task. Every Jewish child was carefully instructed in the knowledge of all that pertained to the religion of his fathers. He knew the laws of Moses, the ceremonies and rituals of worship, and his education consisted of little else than this. Religious education prepared him for life.

A Disciple of Christ (entering from the left and standing left of center to speak). “And Jesus went about in all Galilee, teaching in their synagogues.” “And seeing the multitudes he went up into the mountain; and when he had set down he opened his mouth and taught them”—and we have the Sermon on the Mount as the greatest teaching of all time.

As a close companion of Jesus and one of the twelve whom he chose to instruct in his ideas concerning the kingdom, I bear witness that he spent much of his time in teaching. He always began with the everyday experiences of life—the common problems of the day, examples of humble toil, of joy and sorrow, as people met them everywhere and he taught men how to live in harmony with God in every circumstance. Before he left us, he instructed us that we, too, should teach the principles of life and love that he had taught us. “Go ye, therefore, and teach all nations,” was his last command and we have tried to carry out his plan. For only thus could his life and work go on.

A Pilgrim of the 17th Century (entering from the right, stands at right of center to speak; the Jewish priest moving farther to the right). Across the centuries have come those who cherished in their hearts the teaching of the true Way of Life. For many years the flame was hidden behind monastery walls and nearly lost because so few were instructed in the Way.

But there came a time when Martin Luther, Wycliffe, Huss and other hardy souls again set out to share the riches of the true faith with all men everywhere. And since their time other true teachers have carried on, so that the Way of Life through Jesus has come to be known and loved by many. When the oppression of the old world threatened to crush out freedom to teach then the pilgrims came in faith to the new world and here set up their schools. Religious education from the beginning of our national life has been the aim of all true followers of our Lord.

A Church School Teacher of Today (entering from the left, stands at left of center to speak, the Disciple moving farther to the left). Our nation was born in religious fervor and its foundation upon religious principles has made pos-

sible its rise to prosperity and power. But soon we lost our emphasis on religious education. The turmoil and distress of the present day show how far we have drifted from the ideals of our ancestors and the time when religious principles were central in our national life.

It is said that one-half of the young people in our land today are receiving no religious training. Not until lately have those with visions of what ought to be, once more set up religious education as one of the central functions of the church—a religious education of such a practical type as to produce ideals and practices sufficiently Christian to help overcome our present ills. Since Robert Raikes first opened his little Sunday school for the street waifs of his neighborhood less than a hundred years ago, the churches have gradually awakened to their responsibility.

I, as a church school teacher of today, am trying to prepare myself through training schools and institutes, having received my inspiration and first training in a Young People's Conference. Using the better materials made possible through the department of religious education set up by our brotherhood, I wish to do my share in the religious education of the youth of my generation.

The Church (coming to stand in the center as the others make a semicircle about her). The church, unknown as such in days of old and founded by the followers of our Lord, stands ready to carry forward the best that its leaders have to offer. Better ways of teaching God's Law of Love and Jesus' Way of Life have come to us from time to time to challenge old and young.

“The church of God is a holy place
Where men and women, children and youth
May gather to worship Almighty God,
And sing praises unto His holy Name.
God's holy church accepts as its task
The sacred ordinance of its teaching ministry,
That the feet of little children
May be started in the pathway that leads to God.
That youth may come to interpret life
In the terms of Jesus' teaching;
And all open-minded people of all ages
May catch new glimpses of spiritual realities
And comprehend the possibilities
Of a finer Christian social order in the world.
So shall the people of every church pledge themselves
To support religious education
Without which there is no hope for the church of the future
Nor the establishment of the Kingdom of God.”

All characters, the Church leading, leave the platform after the singing of the next hymn

Hymn.—“O God Beneath Thy Guiding Hand”

Statement concerning the Offering for Religious Education: You have heard this story of how religious education comes to us as a heritage out of the past, making it possible for us to share today in the blessings of Christianity. We, too, recognize it as the hope for the future. Do we dare to neglect this challenge of the church?

Twenty-five years ago men of vision among us set up a special department in the church to carry forward this important work and today many of our 8,000 church schools have been organized and are profiting by its assistance. Teacher Training schools have helped leaders to become better fitted for their work. Hundreds of Vacation Church Schools were carried on last year to bring intensified training to the children and teachers and helpers who worked with them. Several conferences in foreign countries and 76 in the United States trained thousands of young people to work in their local churches. State and national field workers traveled thousands of miles to reach churches, large and small, that asked for help, and wrote thousands of letters to those whom they could not reach. Improved quarters and books and literature of all kinds have been prepared and there is no end to the work which our Department of Religious Education has accomplished.

The responsibility of carrying forward this program of work rests back in the local church and it can move forward only so fast as we help to provide the resources. Can we neglect the challenge which has been brought to us today? In this anniversary year do we not want to do our part by giving liberally toward this work? It is our privilege to share in the financial support of Religious Education through the offering which will be taken at this time.

Offertory—

Benediction—

*Ada Rose Demarest.

Station UCMS Broadcasting

BOOTH the president and first vice-president of the United Society broke into print in secular newspapers recently. *The Indianapolis Star* published President Corey's account of an interview he was privileged to have with Ruth Bryan Owen, minister to Denmark, in her office in Copenhagen. An article written by Mr. Cahill following his visit to Puerto Rico appeared in *The Cleveland Plain Dealer*.

Our sincere sympathy is extended to Mrs. H. P. Strater of Toledo, Ohio, member of the executive committee of the United Society, whose husband passed away suddenly in September. Mr. Strater was a well-known business man of Toledo and interested in religious and civic enterprises.

Mrs. Mary Jeter Longfellow, a former missionary to India, and whose husband passed away several years ago, is sailing on the M.S. "Galveston," American Pioneer Line from New York, October 5, for a visit to India, in company with Dr. Jennie Fleming and Miss Myrtle Furman, who are returning to India after furlough in this country. Mrs. Longfellow was the recipient of an unusual honor sometime ago when the Enoch Pratt Free Library in Baltimore, one of the largest such institutions in America, asked her to recatalog its books on religion and to choose 1,000 books on religion most worth while from the standpoint of scholarship for inclusion in the new library.

Emma E. Gist of Santa Ana, California, who passed away during this past year,

left a bequest of \$5,000 to the United Society for the cause of missions. This amount has just been received by the society and will at once go into the work in which Mrs. Gist was so much interested.

Miss Kay Sugahara of the staff of the Japanese Christian Institute, Los Angeles, California, was married recently to Yone Kuwahara. Mrs. Kuwahara will continue to supervise the nursery group and serve as adult advisor of the young people.

Recently we have learned of the death of George W. Coffman on July 15 in San Antonio, Texas. Mr. Coffman was a graduate of Drake University and served several years as a missionary under the Foreign Christian Missionary Society in India, and later as an independent missionary in that country. His wife was Bertha Marshall (now deceased), a missionary before her marriage and later sharing in the labors of her husband. At the time of his death Mr. Coffman was a member of the Prospect Hill Church, San Antonio. He is survived by a son, Robert L. Coffman, of St. Louis.

Miss Daisy June Trout, formerly secretary of the United Society and now secretary in the Y. W. C. A. in Seattle, Washington, spent some time in August in the Mayo Hospital at Rochester, Minnesota, where she underwent an operation from which she is recuperating in Whittier, California. Miss Trout expects to be back in Seattle by the first of October.

On the eve of her sailing for India Miss Myrtle Furman was tendered a reception at the home of Mrs. B. D. Van Meter in Des Moines, at which time many useful gifts were presented. The occasion was unusual because of the large number of missionaries present: Dr. and Mrs. L. F. Jaggard, who have recently returned from Africa; Mrs. Candace Lhamon Smith, mother of Mrs. Jaggard and herself a former missionary in Japan; Miss Florence Mills, who served in India and Puerto Rico; Miss Ada Scott of Japan; Mrs. Minnie Johnson Prottinger, formerly of India; Sue Connelly of China, and the state workers, Miss Mayble Epp and Miss Annette Newcomer. A soloist was Miss Florence Bacon, daughter of Mr. and Mrs. Wallace Bacon, formerly of China.

For some time the Christians at South Gate, Nanking, have been raising funds with which to erect a new church building and now have \$1,000 on hand. Following the death of Mrs. James S. McCallum in Eugene, Oregon, Mrs. Edna Gish of China, on furlough in the States, and other friends in this country, volunteered to raise a fund of \$3,000 to augment the amount raised in China in memory of Mrs. McCallum, who was the mother



Myrtle O. Ward

Recently returned to Africa

of James H. McCallum, missionary at South Gate, and whose contribution to the religious and missionary life of Disciples in Oregon they wished to honor.

World Fellowship Meets for the past year numbered 40 in 19 states with an attendance of 4,936 young people. These figures show an increase in all three items.

Within recent weeks Mrs. Fay E. Derby, who has served for several years as secretary of New York and New Jersey, presented her resignation. Mrs. Derby finds it necessary to retire from the state secretaryship because of ill health. As yet no successor has been chosen.

Miss Hallie Lemon, who served so faithfully as a missionary under the United Society in Mexico and later in Puerto Rico, until it was necessary to reduce the force, is now returning to Puerto Rico to become kindergarten teacher under the Presbyterian Board at Mayaguez. This is a neighborhood house which is making a large contribution to the life of the humble people in this town.

After an extended furlough in the United States, Miss Hallie Strange returned to Mexico to take up her work in San Luis Potosí.

Mrs. Joy Taylor Sala, well known as a former secretary of the United Society, as well as wife of John P. Sala, pastor of the University Church, Buffalo, recently underwent an operation at Lakeside Hospital, Cleveland, Ohio, from which she is apparently making good recovery.

Dr. George E. Miller, who served twenty-five years in India as physician and evangelist, has accepted the pastorate of the Eastwood Christian Church, Nashville, Tennessee.



Goldie Ruth Wells
On her way back to Africa

Book Chat

(Continued from page 19.)

THE RURAL CHURCH IN MISSOURI. Research Bulletin No. 225, Melvin W. Sneed and Douglas Ensminger. University of Missouri, College of Agriculture. Columbia, Mo. Free.

A STUDY of 2,590 rural churches having an aggregate membership of 275,480, classified as to size, with charts and graphs, organizing facts as to growth or decline, pastors' salaries, income, expenditure, services, activities, etc. A valuable document produced by graduate students of the university with the aid of the Federal Civil Works project, advised by Dr. Carl Agee of the Bible College of Missouri.

LIFE ON THE NEGRO FRONTIER. George R. Arthur. Association press. \$2.00.

One of the significant migrations of history has been taking place in this country. As approximately one-fourth of the Negroes have moved northward, the Y. M. C. A. has been the chief institution to deal with consequent problems of need and adjustment. In *Life on the Negro Frontier* George Arthur evaluates the work done in the twenty-five Rosenwald buildings of the Association. This well-written, well-planned book teams with facts and figures vital to every person interested in human betterment and the suppression of the racial bitterness which eats like a cancer into our cultural and spiritual life.

If the institutional program of the Y. M. C. A. is not meeting adequately the need of the Negro, as one knows from these pages as well as by observation, it has accomplished so much of worth that Christian America dare not allow the movement to lapse. Mr. Arthur, speaking out of his experience as a director of Negro Y. M. C. A. work, raises the question whether this service can survive in the face of the economic collapse of the class it was built to serve and in spite of the disrupting influence of population mobility. The situation calls for what the author terms an unsentimental facing of facts. Such a facing means further study of population and community needs, a better trained leadership, and a new type of program which centers in group rather than individual advancement, in character development rather than religious education. It summons the church to more earnest cooperation and the individual Christian, white or black, to a more generous sharing.

—MRS. W. F. ROTHENBURGER.

INTERNATIONAL TRAFFIC IN ARMS AND MUNITIONS. Number 9 of Volume IX of *The Reference Shelf*. Published by The H. W. Wilson Company, New York City, Price, ninety cents.

The Reference Shelf deals with issues likely to form the subject of debates and on which there is demand for classified material. The issue, *International Traffic in Arms and Munitions*, contains both affirmative and negative briefs on the

proposition, "Resolved, That the nations should agree to prevent international shipment of arms," with quoted material from books, magazines and philosophical and scientific journals from the pen of some of the outstanding authorities of the world, such as Senator Borah, Florence Brewer Boeckel, Brent Dow Allison, John Bassett Moore, Walter Lippmann, Frank H. Simonds, Walter Millis, Viscount Cecil, George W. Wickersham, C. F. Hanighan and H. C. Engelbrecht. The material is useful not only to high school and college debaters, but also furnishes authoritative material for the general reader who wants to review the question in all of its relationships. Unfortunately, the revelations of the Nye Committee investigation of the munitions industry were not available at the time the book was produced.—J. A. C.

checked in it 226 references to social work carried on by churches, Jewish, Catholic or Protestant.

A more indispensable volume for social worker, editor or serious student of social problems it would be hard to find. Though a reference book and not intended to be read through, we found ourselves held by it for hours.—G. W. B.

Philmat

TWO months ago Philmat, a little seven-year-old Hindu girl, was brought to the hospital suffering from secondary anaemia which had resulted in a severe heart lesion. She not only had malaria but hookworm, pinworms and amoeba.



Philmat ready to leave the hospital

We wondered that she was still alive. Her mother stayed here with her for some time and she very slowly improved. The fields of rice grew ripe and the mother had to return to help in the harvest. These village people realized that if the child were to recover she must stay in the hospital longer but what could they do? Finally they decided to leave little Philmat with a small supply of rice and lentils so that she could do her own cooking and thus not break caste laws. The mother went home and this little seven-year-old girl cooks her pot of rice daily and carefully turns her back on the other children while she eats. She should be having good nourishing food but her parents are too poor to furnish fresh fruit and vegetables, and because of caste prejudice, ignorance and superstition she would never be permitted to eat meat and eggs. If the child died because of lack of proper food the parents would consider it their fate, but caste must not be broken. It is only the freedom found in Christ's teaching that can release these people from the bondage of caste.

DR. HOPE H. NICHOSON.

Bilaspur, India.

Women and World Highways

MARY E. WOOLLEY, An Appreciation

By DR. MARY L. HINSDALE

NO OTHER woman's name stands so high in educational administration, and in the councils of religious, social and political bodies, as that of Dr. Mary E. Woolley. For a generation, Dr. Woolley has been the president of Mount Holyoke College. Previously she was professor of Bible History and Literature at Wellesley College, and still earlier instructor at Wheaton Seminary, now Wheaton College. Her Bachelor of Arts degree, which opens a long series of college honors, including Doctor of Laws from Yale University, Miss Woolley won at Brown University at the time when young women of marked energy were gaining for themselves admission at the older seats of learning. The family strain of which she comes is typical of her native New England. Her father was a preacher in the Congregational Church who served as army chaplain in the Civil War, which office the daughter has consistently carried on by holding the little college town of South Hadley to faithful and reverent observance of Memorial Day. Until recent years, Dr. Woolley was active in D.A.R. ranks.

It was in 1900 that she became president of Mount Holyoke College. Mary Lyon, of honored memory for pioneer service in the education of women, founded Mount Holyoke Seminary in 1837. Centennial observance, which will perhaps bring with it Dr. Woolley's retirement, is in the near future. In 1888 the famous seminary took on college rank. The first president under its new charter was Mrs. Elizabeth Storrs Mead, a woman with influential connections in the Congregational Church, and the mother of a distinguished son, the late Professor George H. Mead of the University of Chicago. The faculty was at this time reorganized on a more learned basis, and the new appointments were made with respect to the rising standards of American higher education. A devastating fire ushered in an era of rebuilding, done in such well-considered architecture and with style of landscaping so pleasing that

the summer visitor, from among the many college yards that he rolls past in his automobile, unfailingly singles out the Mount Holyoke campus for its suitability and loveliness. Along with the expansion, the old seminary tradition of serious mindedness and frugal habits, high thinking along with rather plain living, was preserved, as it has continued to be.

Thus Dr. Woolley came, as its second president, to a college that had already taken on very much of what characterizes



Mary E. Woolley

it among its sister institutions, and found herself ably supported by trustees, deans and professors. Her régime has been one of further expansion. The buildings that it has seen added include more spacious libraries and recitation halls than the quarters of earlier days, along with laboratories and other units equipped for the pursuit of the natural sciences, for which the old-time college course, with its emphasis on Latin and Greek, had no need. The problems of a doubled enrollment and

For this article on one of America's greatest women we are indebted to Dr. Mary L. Hinsdale, head of the history department of Grand Rapids Junior College, Grand Rapids, Michigan. Dr. Hinsdale is the daughter of B. A. Hinsdale, pioneer Disciple preacher and educator, for many years president of Hiram College, and renowned for his biography of James A. Garfield. Another daughter, Dr. Ellen Hinsdale, served for many years under Dr. Woolley at Mount Holyoke as professor of the Germanic languages.

those questions associated with an era of changing standards of behavior, Dr. Woolley and her aides have answered with good sense and in good taste. A very modern note has been struck in a college theater. Music has been much cultivated. Certain departments have added to the courses of study they offer up to the point of qualifying for conferring the Master's degree.

Dr. Woolley's unique service to Mount Holyoke has been to give its sequestered life a world outlook, and a world-

wide fame additional to its old-time reputation in the mission field. A gift for making graceful short speeches has always made her a very pleasant figure at the social occasions of intellectual life and on ceremonial programs. Gift of speech in more serious vein has always made her effective as a delegate and a member of managing boards. Her heritage in the church, combined with her high position in education, has brought numberless demands for a type of service that has become almost a profession in itself, as organization for many causes has grown apace. All such connections cover a space in the American *Who's Who* that is measured not by words or lines but by inches. Only their variety can be indicated. She is listed as a member of the National Board of the Young Women's Christian Association, as a trustee of the International College at Springfield, Massachusetts, and one of the Board of Governors of the Christian College for Women in Madras, India. She is on the Advisory Council of the American Society for Labor Legislation, and is an honorary sponsor of the American Friends of Greece, is on the managing committee of the School of Oriental Research in Jerusalem, and is a director of the World Alliance for Promoting International Friendship throughout the churches. She has been president of the American Association of University Women, is a senator of the United Chapters of Phi Beta Kappa, and a member of the Board of Electors to the Hall of Fame. In 1921 Dr. Woolley visited China as a member of the Commission for the Investigation of Christian Education in the Mission Field; in 1925 she was a delegate to the Institute of Pacific Relations, which that year held its biennial session in the Hawaiian Islands. The wealth of topics garnered from wide ranges of experience has united with gifts of speech to make Mount Holyoke's president an important person on the lecture platform.

She is also an attractive figure, whether she is where important people meet or moving about quietly at home. Her dark brown hair is but slightly touched with gray, and her dark eyes give brightness to a well-moulded and very pleasant face. In the summer vacation, when life moves slowly in a college town, she may be seen on a Sunday morning worshiping at the village church, a distinguished figure in her dark tailored suit among the women of the congregation. On dress occasions she shows a fond-

(See page 44.)

Programs for Adult Organizations

For the Leader of the November Program

Theme for Year: *Seeking Living Treasure*

Topic for November: *In Areas of Attitude and Action.*

THIS year we are treasure seekers and thinking in terms of living treasures, values in human lives. Too often our seeking is for material things, excitement, new thrills, news, clothes, antiques, bargains. All of us are seekers but the things for which we are searching make such a lot of difference. What treasures in humanity we might find if only we troubled ourselves to really know people, not alone those in our own group, but all groups, classes, races. In so far as it is possible I think we ought to know personally at least one representative of every nation and race living within our borders. Likewise, we ought to have acquaintance with members of various classes and occupational groups.

We are in the midst of our home missions study, "Pioneering Today in Home Missions," thinking not in terms of geographical frontiers but of human needs, for that is what today's pioneering calls for, and examining our own attitudes and reactions. September and October have carried us far in this study and have brought to us the appalling need and opportunities, stirring us to do something about it.

The November theme, "In Areas of Attitude and Action," is a heart-searching sort of program. It takes us more deeply into this home missions study. It deals with us, our attitudes and our responses. Better say, it deals with *me, my attitudes and my responses*. Not until Christian folk make every disturbing question and every troubling issue a personal matter will we begin to bring a Christian solution to this matter of attitudes and actions.

The devotional theme is "Seeking the Common Good" and suggestions for its development are found in this issue of WORLD CALL. It will make that message still more effective if the leader of worship ties it with the devotional theme for the year, "Seek and Ye Shall Find."

The suggestions for developing the program as given in the *Year Book of Programs*, p. 12, lists three major items for consideration: Our Attitude toward other Races; Our Attitude toward Minority Groups; Building a Christian Social Order.

The questions listed for personal preparation are especially planned for use by each member previous to the meeting, but they may be helpfully used in the meeting also. They might be written on a blackboard or made into posters and kept where all could see them during the program hour. Or they may be asked and briefly answered without discussion at the beginning of the meeting and then answered and discussed at the close. Or

each question might be placed before the group in connection with the section of the program dealing with it.

Let us look at the material offered for the development of this theme. We will list it all and each leader will decide for herself which material best fits her group. Of course no one will attempt to use it all. (If you do not have the *Program Packet* this set of leaflets may be ordered for ten cents.)

1. *Among Minority Groups.* Suggestions for the use of this pamphlet are given in its introductory statement. It deals with several of the minority groups in our country and briefly pictures the conditions and needs among each as well as a brief statement of what we are doing among them. Miss Hazel Harker, well known for her contribution to our missionary program materials, has assembled this material.

2. *Wanted: Christian Attitudes.* We went to the best source we knew for this material, James A. Crain, secretary of the department of temperance and social welfare, and he took time to gather these heart-searching and disturbing "case studies" and messages. Suggestions for their use are included in the leaflets.

3. *Some Things Any Groups Can Do.* Again it was Mr. Crain who rose to the occasion and gave us in this one pamphlet material enough to make an entire meeting and a lively one it could well be. It is invaluable for discussion and will surely lead to action. Some of the suggestions will call for research and investigation. Others can be dealt with in the meeting without previous preparation.

4. *Are We Sidestepping the Race Question?* Mrs. Rothenburger, who prepared this material, is well known for her ability and activities along many lines. Her contribution to our program material is in her usual practical and helpful way. She does things about the things she believes (this matter of racial attitudes lies very close to her heart) and this material will stir us to similar activity. A different person might be assigned to handle each of the questions proposed.

5. *Two Poems.* You will like them both and find a way to use them.

6. *Social Distance Chart.* Note the suggestion as to ordering enough copies of this chart so that each member may have her own to mark—it will be much more effective if studied with pencil in hand and marked personally by each individual.

WORLD CALL carries articles planned especially to help in this study. Investigate the pages of this issue and earlier ones for helpful material. Other articles not planned for this program will be of the finest help if you will hunt them out.

There are dramatizations, too. One of the newest and finest is, *A Little Leaven*.

People like it because it deals in a very practical and definite way with this matter of race. It can be ordered from the Department of Sales Literature, Missions Building, Indianapolis, Indiana. The price is fifteen cents. We especially recommend it, and if you should be planning an evening meeting you might get the young people to present this play.

How about the "Reaching Outward" section in your *Year Book*? Some other person or a committee may be carrying the responsibility for this practical phase of the year's study. Some place on the program may be needed for this, either to set up the inquiry or to make report as to its findings. It may need to continue on into a later meeting also as further findings are ready for report.

If anyone is wanting a book review or a chapter reported from some book, we suggest *The Jew and the World Ferment* as being especially appropriate for this program. Chapters from the current study books would be fine also.

May we so well work out our program and may we in the meeting so zealously probe into our attitudes and actions that people will leave not only feeling that it has been good to be present but also determined to continue the search and do something about these wrong conditions that exist everywhere. May we be committed to a new attitude on "Brotherhood" as revealed in the poem by that name written by Jewell Matthews, pastor of the Christian church at Temple, Texas:

Look at his skin, his kinky hair!

He bears the mark of Ham;
Doomed to slave for the white man's weal;

Under the Nordic sham.

Look at his heart, his working brain!

My brother man is he;
Made by hands of Infinite God,

Maker of you and me.

For Your Fellowship Hour

If you want to do something in line with the study hour, arrange for representatives of some minority group to entertain or to be guests with whom informal conversation will be pleasantly helpful. Or since the meeting has been such a stirring one people may wish to carry on informal discussion in small groups and "talk it out." Decorations and refreshments (if any) may follow the line of some minority group or be seasonal.

Biography Set, Series Three

It is time to order your new Biography Set, a very interesting group of sketches about missionaries and nationals of the Latin-American field. They were prepared by Mrs. S. S. McWilliams and will be splendid as reading and program material in the coming months. Price 30c.

Young People, Let's Do Something!

Programs for Young People

In place of the regular missionary program page for young people we are printing here information regarding the Peace Project in which all young people of our Brotherhood are asked to participate. This project has been authorized by the Curriculum Committee, and details have been planned by the national directors of young people's work.

WOULD you like to do something for the cause of peace in your own and other countries?

Would you like to do something to help young people in other countries to have a better understanding of young people in this country?

Would you like to share your convictions about peace and war with young people in China, Japan, South America or some other country?

If you have answered these questions affirmatively, then read the rest of this article because we are going to tell you how you may join with the young people of our brotherhood in doing all of these things.

Notice the accompanying picture. You will recognize it as the one that is appearing on all *Christian Youth Building a New World* material. By shaded areas the artist has indicated that the influence of a person reaches for himself into his home, his church, his community, his nation and the world. This is how it may work in the area of peace if you follow the suggestions.

A New Person

Study and read about peace and war. Then write an original poem, hymn, play or essay about peace. Undoubtedly you will learn some things you did not know and you may form some new attitudes.

A New Home

Perhaps there are those in your home whose attitudes toward war need changing. Share with them what you learn in your study.

A New Church

Encourage your group to arrange for a study class on the subject of war, during and after which you will write your essays, and then plan with your pastor for an evening at the church when your essays, plays, and poems will be delivered. We take it for granted that there will be a number of young people in your group who will write, in which case several evenings may be necessary. You and your family may have right attitudes toward peace and war, but there are sure to be some in your church who need to be stirred from indifference. Your talks can help to do that.

A New Community

Invite the entire community to your meetings when your peace programs are given. Have accounts of the meetings in your local newspapers. Talk about peace in school; and use your peace essays for assignments in English. Ask the city librarian to stock one or more of the best peace books.

A New Nation

Your secretary of missionary organizations and education and your state or regional director of religious education will help you to extend your influence farther through state avenues which they will announce to you; and your national directors of young people's work will also cooperate in as wide a use as possible of your manuscripts through such magazines



as WORLD CALL, *Front Rank*, *Christian Evangelist*, and through national youth gatherings and summer conferences.

A New World

Yes, you may extend your influence out into the world, too! And this is perhaps the most interesting part of the whole project. We are going to send your manuscripts to missionaries in China, Japan, Philippine Islands, Puerto Rico, India and Latin America. Through some of the movies and sensational stories which our producers transport to other countries, people get strange ideas of young people in the United States. This is a wonderful opportunity for you to build a feeling of good will and better understanding between nations and races.

Now, for the inspiration of this entire project! It did not come as the "brainstorm" of one of your national directors—the inspiration came from Latin America! In Colegio Ward, a school in Buenos Aires, Argentina, where we have missionaries teaching, there is sponsored each year among the students a contest in which they write essays on world peace. To the writer of the best essay is given a beautiful seal designed by William Alarcón, professor of commercial art in the school. The seal is significant to us because on either side of the central design are two flags—those of the United States and Argentina. It was this gesture of good will toward us that suggested the idea of carrying out a similar project in North America. We cannot give the seal to everyone here, but we do expect to be able to give a picture of this same seal and an interpretation of the design to every young person in the United States who submits an original essay, play or poem.

In a few months we hope to have printed in WORLD CALL the best peace essay from Colegio Ward. Then, of course, we will send to Colegio Ward for printing in evangelical papers there some of the essays that are written by our young people.

Important Suggestions

1. Enlist all the young people of your church in this enterprise. Many should participate either as individuals or as groups. Young people between the ages of 15 and 24 are eligible.

2. Plan your meetings when your speeches or plays will be given.

3. Decide as a group whether you want individual manuscripts sent to other countries or whether you want to write one which will be a composite of all. (The latter plan is preferable.)

4. Write your manuscripts on paper 8½ by 11 inches, marking very plainly with your name, address, age, and the name of the organization and church you represent.

5. Do not send your manuscripts direct to missionaries, for two links in the chain would then be broken—the state and the national. Moreover, you would not receive the picture of the seal nor be counted among those who participate.

6. All manuscripts must be received by September 1, 1936.

7. Do not expect a personal letter from the missionary to whom your national directors send your manuscripts. There

will be too many for the missionaries to acknowledge personally. We do expect, however, to have some word from them, and we will pass such word on to all who participate.

8. Be definite in your writing. Remember that no one wants war except war profiteers, but that nations insist on having rights, colonies, et cetera, that inevitably lead to war. Your task is, therefore, a larger one than convincing people that we should have a peaceful world. *How may we prevent war?* That is the question.

9. Remember that what you write may be sent to other countries. Do not make statements that might be misunderstood and misinterpreted.

10. Below is a list of the states showing where manuscripts are to be sent in each case. If the name of your state does not appear you may expect an announcement from your state workers later.

ALABAMA, Miss Mary A. White, Box 705, Jackson, Mississippi.

COLORADO, Mrs. H. R. Howland, Room 220, Y. M. C. A. Building, Denver.

DISTRICT OF COLUMBIA, Mrs. O. B. Atwood, 5307 Third Street, Washington, D. C.

FLORIDA, Mrs. E. L. Vordermark, 1804 Market Street, Jacksonville, or E. B. Quick, 1419 Belmont Ave., S. W., Atlanta, Georgia.

GEORGIA, Mrs. L. O. Turner, 1279 McLendon Ave., N. E., Atlanta.

IDAHO, Mrs. Viola Raines, Twin Falls.

ILLINOIS, Send direct to Missionary Education Department, Missions Building, Indianapolis, Indiana.

INDIANA, John Harms, 222 Downey, Indianapolis, or Mrs. O. H. Greist, 1644 N. Delaware St., Indianapolis.

IOWA, Edwin Becker, 3424 Cottage Grove Avenue, Des Moines.

KANSAS, Mrs. Edith Bentley, 622 Topeka Boulevard, Topeka, or Raymond Baldwin, 622 Topeka Boulevard, Topeka.

KENTUCKY, Mrs. June Stanley, 355 N. Broadway, Lexington, or Claude E. Cummins, 311 Security Trust Bldg., Lexington.

LOUISIANA, D. R. Lindley, 6200 St. Charles Avenue, New Orleans.

MICHIGAN, H. L. Pickerill, Lane Hall, University of Michigan, Ann Arbor.

MISSISSIPPI, Miss Mary A. White, Box 705, Jackson.

NEW MEXICO and El Paso, Texas, Mrs. H. R. Howland, Room 220, Y. M. C. A. Bldg., Denver, Colorado.

NORTH CAROLINA, Mrs. H. H. Settle, 702 Fourth Street, Greenville.

OHIO, Miss Bertha Park, 409 Arcade Annex, Cleveland.

OKLAHOMA, Mrs. Georgia McKinney, University Station, Enid, or Arthur Fleming, University Station, Enid.

OREGON, Mrs. B. F. Shoemaker, Scott Mills.

TENNESSEE, Miss Carmine Paty, Route 3, Box 343, Memphis, Tennessee, or Miss Mary A. White, Box 705, Jackson, Mississippi.

TEXAS, Gordon Musgrave, 216 West 23rd, Houston.

VIRGINIA, Percy Thomas, 509 Atlantic Life Building, Richmond, or Miss Etta Nunn, 514 Atlantic Life Building, Richmond.

WISCONSIN, Miss Ada L. Forster, 2244 N. Prospect, Milwaukee.

WEST VIRGINIA, Miss Gene Carpenter, 817 Coleman Avenue, Fairmont,

West Virginia, or Charles Van Winkle, 433 S. Aiken Avenue, Pittsburgh, Pennsylvania.

WYOMING, Mrs. H. B. Howland, Room 220, Y. M. C. A. Building, Denver, Colorado.

Materials and Sources

**Youth Action in Building a Warless World*, price 15c. (A very comprehensive list of materials and sources is given in this pamphlet.)

Four Peace Plays, compiled by Lydia Glover Deseo.

Halt! Cry the Dead! price \$1.50.

**What Can Christians Do for Peace?* by Green, price 25c.

**Is War the Way?* by Lobingier, price 25c.

**War Is a Racket*, by Smedley D. Butler, price \$1.00.

Why Wars Must Cease, price \$1.00.

Peace With Honour, by Milne, price \$2.00.

National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

Department of Temperance and Social Welfare, Missions Building, Indianapolis, Indiana.

War Resisters' League, 171 W. 12th Street, New York, N. Y.

Fellowship of Reconciliation, 2929 Broadway, New York, N. Y.

Federal Council of Churches of Christ in America, 105 E. 22nd Street, New York, N. Y.

Friends Peace Committee, 304 Arch Street, Philadelphia, Pennsylvania.

*Secure starred items from Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri; and others from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The Murder-Mongers

By ELWOOD LINDSAY HAINES

Swords are the heirlooms of old honors
Earned by a wit and pluck in battle.
Seeing them on some manor wall,
Red courage stirs, till we recall
War has no glories left at all,
Where men must die like helpless cattle.

* * *

Rifles, like swords, were good for killing
When war matched men in equal strife.
But statesman's craft and chemist's brain
Devise a death like devil's rain
To fall on town and trench, and drain
The violated earth of life.

The murder-mongers of our days
Inflame our wretched lusts and fears.
They press the errors of our ways
To set the troubled world ablaze;
They fatten on our battle-craze
And profit by our blood and tears.

* * *

God send us strength to spike the lies
Of vicious books and little men;
To fight for life against the odds
Of hate and greed; to burst the rods
Of monstrous, mercenary gods,
And gain the peace of love again.

—Reprinted from *Fellowship*.

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

NOVEMBER

Seeking the Common Good: Romans 15:1-2.

THERE was once a good and virtuous woman who had two very excellent sons. She was a loving, noble mother. She knew her sons were deserving and capable; that no young men were better fitted for high, responsible places than they. So to help them get established in a position befitting their training and worth, she herself went to their master to make sure their rightful place.

"Lord, put them next to you when you are established in your kingdom!" How many mothers and fathers since have made the same mistake, by planning to seize the world's best for their own, never thinking that the best is that good which all can share—the common good. The mother of James and John could not realize that there were at least eleven of her sons' best friends who were as ready and desirous of a place at the top as her boys, and that Jesus, if he made any concession to her request, would not be the trusted master they loved. Jesus had been spending the three past years trying to make them value those things which were more inclusive than their own points of view and feverish personal plans. He knew they could not build his new world unless they could see that a man is only at the top when he is under the other man's load, shoulder to shoulder with him. His only possession is what he shares with the rest of the community or his neighborhood.

It is taking us a long, long time to learn how strength can be measured only as it takes care of weakness, and how power becomes powerless if it nurtures only itself. It is still a world where we find parents encouraging children to climb ahead upon the stooped shoulders of their fellows; schools teaching youths to call excess in accumulation success in living regardless of proportionate shares; privileged groups elbowing lesser groups away from the common sources of life; nations red with each others' blood in the struggle for "advantageous position." The "common good" is a disinherited child supplanted by the dazzling foster children of "competitive efforts" and "earned reward." Even the church has lost much of its founder's purpose and helpful sharing of living. Too often it has taken the worn-out attitude that well-being follows righteousness, and that when one is unfortunate he is probably undeserving. The last few years should have brought attention to the fallacy of this idea, as we have seen possessions desert some of our most deserving friends. Jesus himself, a sinless man, had nowhere to lay his head. In the reconstruction of our social order along lines of security for all, must not the church speak out in presenting the fact that to the degree that a few hold more of the world's good things than they

can reasonably use, to that degree many are deprived of the actual needed things. The good things of life are common goods, each of God's people deserving as much of them as another, with equal opportunities to obtain them.

We women of the churches are not without our guilt. Are there many of us who refuse to buy goods made in the sweat shops to be sold cheap at the expense of workers' wages? As Christians we ought to investigate the condition of workers in the companies we patronize and demand fair conditions and living wages for them. How often we hear women boast of the low wages they pay servants, and the fine services they can exact for the least expenditure. How poorly these servants are forced to live because of low wage scales set by the attitudes of such employers,

does not seem to concern the women of the churches as much as those outside the churches might expect.

But there are women who are giving serious thought to lifting the burdens of the weak and helping them to find more abundant living. In one of our typical smaller cities various groups of organized women have worked together to obtain better conditions and higher wages for the women working in restaurants and hotels. It was inspiring to hear a Jewish woman tell how the organization of Jewish women which she represented, and women of Catholic and Protestant societies, working together, found a way to share with their weaker sisters the common good. Is there any challenge in that experience for our missionary societies?

As mothers, let our women teach their children how to seek the common good for all, not just for self. As neighbors, let us seek a way to provide all our community with equal good. As Christians, let us represent in all our relationships the joy of "pleasing our neighbor as well as ourselves."

—DALE ELLIS.

Echoes From Everywhere

Government Cooperation a Fact

The Chinese Government is paying a great deal of attention to rural reconstruction now. They realize that their country will never be strong so long as the farmers are so ignorant. Mr. Goulter has been running an Agricultural Center here for several years, trying to find ways to help the farmers. He has been hampered by lack of funds and has had to go slowly, earning money by canning tomatoes, peaches, etc. This winter the Anhwei Government has become interested in his ideas for they see that he is really training country boys to be of service in a practical way. They have given him several thousand dollars and he is adding good agricultural teachers, improved pigs, sheep, chickens, etc. The boys study half a day and work in the fields the other half. They are also receiving a good religious training and many of the big boys help with country Sunday schools on Sunday afternoon. We feel that this cooperation with the local provincial authorities is a big step in advance, the most significant thing that has happened in our work this year.

GRACE S. CORPRON.

Luchowfu, China.

Our Largest Patient

A curious retinue swelled the number of outpatients one busy day at hospital—an elephant; his master, a religious *sadhu*, who was accompanied by a pupil; a *mahout* who took care of the animal. The little group had started from Benares and had traveled all over Central India, stopping only a day or two in a place.

The *sadhu*'s sole business was to collect alms. At the moment he was suffering from slight ills and his driver from malaria. The elephant was totally blind. He also had a deep ulcer on his shoulder. The longstanding blindness we could not help, but we cleaned up the sore and the party started, the *sadhu*'s indigestion alleviated, the driver's fever abated, and the blind elephant patiently, obediently following the directions of his *mahout*.

VICTOR RAMBO.

Mungeli, India.

Esthetic Paupers

The natives of the equatorial forest region have never seen a mountain or a springtime or any of the other awe-inspiring beauties of the universe which come with the changing seasons. Theirs is a drab life of commonplaces. The lazy Congo River, the forest and even the villages have a monotonous sameness about them. Consequently there are no pleasure jaunts to beauty spots.

The Congolese do not cultivate flowers and seem never to give them a consideration except as they find a nice cluster in the forest, which they regard with a passive interest but never pick them to decorate their homes. They think we are foolish when we spend time and "waste good garden soil" to grow dahlias, gladiolas, etc., all of which they call weeds. Life is spent to a large extent in satisfying the primary instincts, particularly in the routines of searching for, preparing and eating food.

MRS. P. D. SNIPES.

Bolenge, Africa.

**"Yes, We
Have Bananas"**

Just as you have the Skookum, Winesap, Grimes Golden, Baldwyn and other apples in the States, so we have more than twenty varieties of bananas in Congo. Some are very good raw, and others are good only for cooking. The natives seem to like them very much but plant very few for home consumption. Those that are grown are generally for sale to the white man. They grow many of the large kind which we call plantains. They cook and then pound these green plantains into cakes which are a good starchy substitute for bread.

P. D. SNIPES.

Bolenge, Africa.

**Orphanage Baby
Adopted**

Little Esther, one of the two orphanage babies cared for by the Luchowfu Hospital, has been adopted by one of the faculty in the Government Normal School. He and his wife have no children and will make the child a good home.

**Religious Education
Wins Its Way**

Two graduate nurses from the Luchowfu Christian Hospital waded ankle-deep through mud to one of the private schools where weekly classes in religious education are held, to follow up a lesson on health by vaccinating between thirty and forty children. Thus, says Miss Teagarden, does religious education in China have its practical side.

**Fifty-Eight
Years Ago**

On February 18 we celebrated Stanley's first crossing of the Equator as he made his way down the Congo for the first time after finding Livingstone. It was very interesting to hear an old man, Yokaefosa, a recent convert to Christianity, tell the story at the chapel service of the Congo Christian Institute, of the coming of the first white man to these parts; and interestingly enough, his story closely parallels Stanley's own ac-

count. There are only three old men living in or near Bolenge who remember seeing Stanley fifty-eight years ago. Of that number two are Christians. One was baptized in December '34, and the other was baptized about two and a half years ago.

P. D. SNIPES.

Bolenge, Africa.

**Never Looked
In a Mirror**

Recently we were able to help a trachoma patient in two ways. In addition to the inward eyelashes due to trachoma which required a radical operation on the eyelids, the patient had an unsightly protruding lower lip. After removing pieces of mucous membrane from the inside of the mouth and grafting them to the eyelids in place of the contracted tissue, we were able to sew up the mouth wounds in such a way that the appearance of the lip approached normal. The woman was delighted with the good result of her eye operation, but she could not appreciate the improvement in her looks due to the change in the contour of her lip, since she had never looked at her face in the mirror. Perhaps her friends in the village will inform her when her several days' journey homeward on foot is completed.

VICTOR RAMBO.

Mungeli, India.

**The Elements
At Work**

Last December and January the Congo and its tributaries in this region were higher than they have ever been in the memory of the oldest natives. Not much damage was done except a few gardens inundated. The past year windstorms have done more damage than usual by breaking down trees and unroofing a few native and other buildings. Out here the seasons are counted by periodic high and low water—rather than by changes in temperature, which are hardly discernible. In May a bolt of lightning killed two women in the Mission compound and knocked down or otherwise stunned about a dozen other persons.

MRS. P. D. SNIPES.

Bolenge, Africa.

Mission Miscellany

Wuhu Academy boys recently received special notice in an Anking newspaper for their fine attitude of cooperation and prompt obedience to orders.

Wuhu has a railroad! Perhaps we will eventually believe it if we write it down often enough. Academy students took advantage of excursion rates and enjoyed an outing at Tsai Shi.

Esong Ing Christian Girls School, Nantung, carried home four silver shields and a banner as a result of participation in an interscholastic track meet last week. A week ago Tsong Ing had its annual open house when student work was on display in the classrooms and a program showing the girls' physical skill was given on the playground.—*China News Letter*.

Hidden Answers

- What are the dates of the International Convention and where will it be held?
- Tell some of the experiences of the Reynolds family in India.
- What field did Mr. Cahill visit recently?
- Why does Mr. Tupper believe in missions?
- What is necessary in order to revive the local church?
- What new venture in rural church work was tried this past summer?
- What are some of the achievements of Mary E. Woolley?
- When does the special book offer terminate?



Mrs. Jennie B. Goodykoontz, July 30, 1935, Boulder, Colorado. Interment at New Carlisle, Indiana.

Mrs. Delia Borden, July 29, 1935, Jacksonville, Florida. Guest of Florida Christian Home thirteen years. Interment at Ocala, Florida. Age 88.

Mrs. J. C. Bennfield, Santa Paula, California. Beautiful Christian character and WORLD CALL secretary.

Mrs. Lucy Albertson, May 25, 1935, Millersburg, Ohio. Loyal member of church and missionary society and teacher in Bible school.

Mrs. Hattie Ford Jacobson, August 20, 1935, Niantic, Illinois. President of missionary society eighteen years; teacher of Woman's Bible Class nearly thirty years. Age 72.

Mrs. Arvilla S. Brewster, July 29, 1935, Watsonville, California. Faithful member of church and life member of missionary society. Age 67.

Mrs. Etta J. Smith, July 3, 1935, Freeport, Illinois. Member of Christian church sixty-eight years. Devoted worker in church and missionary society. Age 83.

Mrs. Sarah Staneart, August, 1935, Athens, Ohio. Reader of WORLD CALL for many years.

Mrs. Fred Beverage, August, 1935, Athens, Ohio.

Mrs. Mark L. Sutherland, August 24, 1935, Warsaw, Missouri. Faithful member of church and treasurer of missionary society. Age 67.

Mrs. Mary Harris, July 1, 1935, Seymour, Iowa. Loyal member of church and missionary society, where she gladly used her vocal talent.

Mrs. Lizzie Stanley Mitchell, June 5, 1935, Beckley, West Virginia. Member of church and missionary society.

Mrs. H. R. Sheffler, July 17, 1935, Beckley, West Virginia. Devoted member of church and missionary society. Age 46.

Mrs. Andrew H. Smith, July 24, 1935, Beckley, West Virginia. Active member of church and missionary society.

Mrs. Bertha Ferrell, April 20, 1935, Fortville, Indiana. Faithful member of church and missionary society.

Mrs. Effie DuBois Spencer, July 11, 1935, Spokane, Washington. Devoted member of Jefferson Street Church. Cousin of Adelaide Gail Frost. Age 77.

Helps for Leaders of Junior Groups

WITH the coming of October we begin a period of steady work with boys and girls in our churches. The programs given on these pages are for use in the second hour of the expanded period, in Junior congregations, Christian Endeavor groups and any similar meeting of Juniors. If one has not any such opportunity for their use, the materials given in the "Junior World," "King's Builders" section and other issues, will prove valuable for weaving into the program of whatever sessions you do have, as enrichment material.—Grace W. McGavran.

October 6—Working Together in School

This program, the third of four on "Why Should I Go to School?" was given in "King's Builders" section of the September 1 *Junior World*, and the supplementary material for it in *Junior World* for September 29.

October 13—Working With God in School

A high and noble motivation adds vastly to one's enthusiasm and also to one's pleasure in an undertaking. To help the Junior look upon his school work as an enterprise in which he may cooperate with God is to give that child a new zest and increased respect for the daily routine.

Procedures and references to materials are given in the October 6 *Junior World*, "King's Builders" section.

One thing suggested is making a school code. This will emphasize the thought that when we fail to do our best in school we are not only disappointing our parents, but we are also failing to fit ourselves for the greatest service to God and to the world. Direct your conversation with them along this line so that it will lead to the idea of compiling a code for school by the group right away. As each item is developed it might be written in its briefest form on the blackboard and a copy made by each Junior. While the suggestions should come from the children themselves you may direct their thoughts to such items as the following, by having them read the Scripture and then work out what that might imply for their school work. They will likely arrive at some such statement as is put in parentheses after each reference.

1. Ecclesiastes 9:10. (I will try to do my school work well.)

2. Leviticus 19:11. (I will try to be always fair and honest in my work.)

3. Philippians 2:3. (I will try to be unselfish.)

4. Philippians 2:4. (I will try to be helpful and polite.)

5. Amos 5:14. (I will try to keep my thoughts on my work.)

6. 2 Timothy 2:15. (I will try to remember that God wants me to do my best in school.)

7. Psalm 54:4a. (I will pray daily for God's help as I try to do my best.)

There will be other things they will think of. Keep the code simple, and use the form "I will try" in most cases rather than "I will."

After the children have given the reports from the material supplied them, you may want to give them this message:

Three men were at work cutting large blocks of stone which were to be placed in the wall of a great cathedral that was being built. A man who was passing said to one of the workmen, "What are you doing?" and the laborer replied sullenly, "Cutting stones." Going to the second laborer the man asked the same question. "I'm earning my living," said the second laborer in a weary voice. To the third man the stranger put the same question, and the laborer, with a happy smile replied, "Sir, I am helping to build a great cathedral."

This story may be used as a mirror in which the Juniors may see themselves. Some are merely going to school because they have to; some are working so as to be able to earn their own living; but there are some who are working with God, trying to make their lives count for the most for him, both now and when they are grown.

October 20—Our Church and Some Wanderers

The purpose of this, the fourth of the sessions on the Mexican-American group, may be briefly stated as that of acquainting the children with some of the conditions under which the Mexican migrant workers' children live, to create an attitude of helpfulness and affection toward them, and to find out what the church is doing in relation to these children and their parents.

You will have secured some pamphlets which tell of the migrant workers, or you may have the book, *Jumping Beans* which is based to a certain extent on the Mexican group which moves from harvest to harvest across the United States. This book needs one correction, since, in the years which have passed since it was written, the tendency to come to the United States has decreased and the Mexican is tending to move back to Mexico. However, there are many thousands who are a permanent, although floating element of this country's population, and their problems are very accurately stated in the book. The book, with its procedures and source

material will be invaluable to you, and will save you many hours of search for enrichment materials.

Procedures for this meeting and also resource materials and stories are given in the October 6 *Junior World*, "King's Builders" section.

Discussion in regard to migrant workers may bring out the difficulties of such a life; the almost impossible situation in regard to schooling; the poverty; the lack of medical help; the loneliness, since no lasting friendships except with other chance-met migrant families are possible; the meager ideas which such groups can have of America and American ideals; the lack of religious environment and training. The fine qualities of the Mexican should be kept in mind, and the fact that the children must work if the family is not to starve should be traced to its economic foundation and not laid at the doorway of a "cruel parent."

If you are close enough to a migrant working group to make gifts, be sure to consult the workers in charge of mission aid so that your gifts may be really usable.

October 27—December 1 Making A Happier World

By Arlene Adams

FOR five weeks our discussion will be concerned with this subject. The purpose of this unit is to help Juniors realize that there are many people in the world who are unhappy due to preventable causes, and to create in them the desire to do all that they can to make the world happier for everyone.

Junior boys and girls sometimes get a very twisted idea of what causes happiness. Often they are likely to have a purely selfish and materialistic view—happiness depending on one's own possessions and on the degree to which one can follow one's own wishes. They are inclined to be concerned with their own feelings and their sensibilities to what another person may feel are not very active. For that reason, at times, they have been known to be quite cruel in their attitudes and actions toward those around them, especially to any who may be noticeably handicapped physically, or who may be different in dress, color of skin or customs from themselves.

As Juniors become more aware of others and as different experiences come

affecting them personally or someone closely connected with them, problems naturally arise which they must face. Many of these problems arise because of a wrong idea of God and his relationship to persons; other problems because of a lack of understanding of how character develops and the place of difficulty in development. They may wonder why good as well as bad people have to suffer. They may even wonder why God doesn't make everybody happy, doing away with unhappiness altogether. Perhaps they blame God for sorrow caused by sickness and death. Death itself is a problem, especially when they see people cry at the death of a good person. They wonder why good people don't have all they need, such as food, clothing and shelter. Surely God wants them to be happy. As they see or hear of suffering of many from different causes, a feeling of helplessness may come with the question, "What can one person do to help and besides why should we share if we have only a little ourselves?"

In these five weeks, we wish to make the boys and girls more sensitive to the thoughts and feelings of others, so they will become more thoughtful, more sympathetic and more helpful. We want to prepare them so that, even in the face of personal suffering, they will retain their trust in God's love. We wish them to realize that God's love extends to each of them, whatever their experiences may be and that in just that way does he care for every single person on this earth, no matter where or who he may be. We seek to bring about a growing willingness to face social disapproval rather than do anything that would cause the suffering or unhappiness of anyone.

The Juniors should have a deeper appreciation of the tenderness and helpfulness of Jesus toward the sick and unfortunate, and of his indignation at any injustice or wrong which causes others to suffer. A recognition of the true significance of Christmas and the arousing of active participation in preparations for it as a celebration of the birthday of Jesus who came to make the world happier, is desired.

Procedures:

Under the plans for each session given in the "King's Builders" section of *Junior World* you will find suggested procedures which may be changed in any way that will be most effective for your own particular group. A series of stories have been prepared, all centered around a Junior boy, Bob, and his friends, a young man by the name of Jim playing an important rôle in the development of ideas and desires we particularly wish the Juniors to assimilate by the time this unit is completed. While these

stories are to be printed in such form that the boys and girls will have them available for reading, there will perhaps be some at each meeting, who have not read the story for that session. Those who have read it will not mind hearing it again.

Be sure to stress any local situation applying to this unit with which the Juniors are or should be familiar and, if possible, give them an opportunity to serve in connection with it.

As adult leader you will help guide preparation and should be ready to make short talks occasionally which will help solve problems arising. Careful and prayerful thought and planning are essential for the most effective meeting of questions, which may be puzzling different members of your group. Try to anticipate as nearly as possible what those questions may be. The mentioning of some problems which you are sure have puzzled them may interest them so that they will freely mention others. Keep in mind throughout the discussion that our aim is to so guide them that they may retain their own happiness no matter what may come and may also do as much as possible toward relieving the suffering of those about them.

Additional material which will be helpful for background and enrichment may be found in the following bibliography:

He Took It Upon Himself by Margaret Slattery, The Pilgrim Press.

Sunshine Magazine published monthly by The Sunshine Press, Litchfield, Illinois, \$1.00 per year.

Christ and Human Suffering by E. Stanley Jones.

The Kingdom of Love by Blanche Carrier, George H. Doran Co., pp. 91-120, especially.

Living Creatively by Kirby Page, Farrar & Rinehart, Publishers.

Some Experiments in Living by Peter Ainslee, Association Press, Chapters 2 and 3.

Epoch Makers of Modern Missions by A. McLean, Fleming H. Revell Co.

The following are suitable for children's reading for this unit:

Mother Carey's Chickens by Wiggins, Houghton Mifflin Co., The Riverside Press, Cambridge.

Pollyanna by Porter, The Page Co., Publishers, Boston (1st book only).

Great Missionaries for Young People by Jeanne M. Serrell, Fleming H. Revell Co.

October 27—God's Laws for Happiness

Before any of us can intelligently go about making a happier world, we must know some of the things which cause

people to be happy. So it is important that we begin this session with the above subject. The purpose of the session is to help the boys and girls think out what some of God's laws for happiness are.

Procedures are given in the "King's Builders" section of the October 6th *Junior World*. The suggestion is made that you make an introductory short talk about happiness. Mention some things which different people think make for happiness. Try to lead them to see that it is our own attitude which makes us and other people happy or unhappy. Do not try to cover the subject. You may prefer to state, after giving some examples of what different people think, that during this session we are going to find out some of the ways in which God helps us to learn to be happy. And that a story which has something to say about it will follow. The story, "Bob Finds Himself," is found in the October 20th *Junior World*.

November 3—What Happens When God's Laws Are Broken

To help Juniors to realize the unhappiness which comes when God's laws are broken is important. This session aims to help them realize that much of the unhappiness in the world might be avoided if God's laws were more nearly followed by everyone.

Procedures are given in "King's Builders" section of October 1st *Junior World*. The story, "Bob to the Rescue," will be found in *Junior World*, October 27.

It is suggested that you give the following poem, at a certain time in their session. After giving it raise the question of how many who are present may have hurt people by what they have said or done—especially persons who are in some way different from themselves. Ask them to think a moment in silence about it.

I slept, I dreamed, I seemed to climb a hard, ascending track
And just behind me labored one whose face was black.
I pitied him, but hour by hour he gained upon my path.
He stood beside me, stood upright, and then I turned in wrath.
"Go back," I cried, "what right have you to stand beside me here?"
I paused, struck dumb with fear, for lo! the black man was not there—
But Christ stood in his place!
And oh! the pain, the pain, the pain that looked from that dear face.
—Permission, Thomas Curtis Clark.

As is true with all other sessions, you will need to go over the procedures suggested in *Junior World*, "King's Builders" section most carefully with the child who is to lead, and help plan the meeting to make the best possible use of materials suggested there.

National Benevolent Association News Notes

JULY 11, 1935, marked the 90th anniversary of the birth of Mrs. J. K. Hansbrough. Special notice of this event was taken through the day by several groups. First, the children of the Christian Orphans' Home went to Mrs. Hansbrough's apartment bearing flowers and birthday greetings. Next, the Woman's Council of the Union Avenue Christian Church, St. Louis, of which Mrs. Hansbrough is a member, invited her as honor guest to its luncheon that day, and presented a birthday cake, with candles, and a shower of birthday greetings from her friends, far and near. At this luncheon the National Benevolent Association presented to her a large basket of beautiful garden flowers and roses, in appreciation of her many years of service and devotion to the cause of benevolence. Later in the day, a tea was given in her honor at the home of Mrs. W. J. Reeder, in St. Louis County, where relatives and a few intimate friends gathered to congratulate her and to wish her happiness through the remaining years she is spared to this life. Mrs. Hansbrough was one of a little group whose meetings in St. Louis forty-eight years ago resulted in the organization of the National Benevolent Association, and the establishment of its Homes for the care of orphan and other unfortunate children and homeless old people. Hers has been a life of devotion to the relief of the widow, the orphan and the aged. We delight to honor her.

The regular meeting of the missionary society of the Florida Christian Home was held in July. As no member seemed able to carry the responsibility of president, the group accepted the invitation of the Edgewood Church Society and became a Circle of that group. The Home missionary society group is active, and always gives a good account of its activities.

Formal action was taken in the state conventions of Oregon and Washington in July, approving the merging of the two units of the Northwestern Christian Home

into one family, with a building of sufficient size to accommodate all now in the two families. The conventions approved securing a new location, and the completion of the merger as soon as it can be accomplished to advantage.

When the fiscal year closed June 30, there were 526 children and 216 aged members of the church in the Association's thirteen Homes. Many of these children were invited into private homes for vacations during the summer, and many of the aged enjoyed visits with friends and relatives.

Dr. and Mrs. Jaggard, missionaries to Africa, stopped at the Christian Orphans' Home, St. Louis, on their return from the Belgian Congo on furlough, to get their two sons, Robert and Julian, who have lived at the Home during their parents' absence in Africa. The two little sisters, Candace and Thyra, who were with their parents on the mission field, were overjoyed to be with their big brothers, and Mr. and Mrs. Jaggard are happy that their boys received such excellent care by their friends in the States during their long absence.

Mr. and Mrs. Jaggard brought with them little Luell Watts, son of David and Hazel Bivens Watts, missionaries in Monieka, Belgian Congo, Africa. Luell is to remain at the Home and enter school this fall. He is adjusting himself nicely to the Home. He was very tired from the long journey from Africa. It was difficult for him to take leave of Mr. and Mrs. Jaggard. The day following their departure he said to the supervisor of his department at the Home; "Well, the Jaggards have gone, haven't they? And I'm not crying, are I?" He was so long with the Jaggards that he seems quite happy when he can find two little girls, any two, to play with. The Home and friends in the States will give this little son of missionaries the same fine care it gave the two Jaggard boys during their parents' absence.

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Women and World Highways

(Continued from page 35.)

ness for the orchid shades of color, and is sometimes gowned in black lace. The President's House, where she has been the first to dispense college hospitality, fits exceedingly well into its surroundings. It is in the old fashion of broad beams alternating with stucco. A long deep porch across the front looks out onto the sun as it sets among the hills between which the Connecticut River winds its way. Dogs are very much liked there, as has been true of many distinguished homes. There are sometimes as many as five of these long-nosed friends about the place, humorously known by such names as Lady Hol-yoke and Lord Wellesley.

To women whose lives are a round of domestic cares, this college president and publicist probably can approach closest on the side of their duties as citizens. Fifteen years ago she faced the question of how to vote in a fashion that might be cited for an example so long as women shall have that question to answer. Of old time it had been said that ladies should let politics alone. But "time makes ancient good uncouth," and the year 1920 saw American women enfranchised the whole nation over. The election of a president of the United States was at hand. The issue was of the gravest character, whether the United States should join the League of Nations. A discordant chorus of voices was calling "Lo here" and "Lo there." Partisan propaganda did its best, and its worst, in stamping into the hearts and impressing upon the minds of women the urge that white slavery, traffic in children and the opium trade stood to gain and not lose by receiving the official recognition involved in putting them under international control.

The confusion moved President Eliot of Harvard University to voice his sympathy for the difficulties under which millions of women were to cast their first votes. Not all the leaders in their ranks kept their discernment unclouded; and in the throng that only follows there were not many ready to place the grave question of the hour above family tradition as to party allegiance. The course taken by Dr. Woolley gave proof of both mind and character. Her college was in the midst of a "drive" for some \$3,000,000. The money-giving benefactors of colleges and welfare foundations, and even of churches, are known to be in many instances the beneficiaries of a public policy that attaches in a marked degree to a particular political party. An "eye for the main chance" would see to it that an institution asking for money disclaimed, or at least concealed, any inclination to ideas unpopular with the millionaires. In President Woolley's case, there was family tradition combined with consideration of financial prudence to throw her support to the party that was refusing to assume the responsibilities of a seat at Geneva. None

the less, some specimen of the Massachusetts presidential ballot for 1920, that shall have been preserved, will disclose to whosoever writes the history of that election that the name "Mary E. Woolley" stood on the list of presidential electors put before the voters by the pro-League party. And it was that same State of Massachusetts that was sending to the United States Senate the leader in the defeat of the very policy with which this woman citizen aligned herself. "He that sweareth to his own hurt, and changeth not," the person that takes stand where he may suffer loss, received his citation centuries ago in the Book of Psalms. The name of the president of Mount Holyoke College is one of those most sought after for the various petitions that have become a feature of civic life in the United States in the aftermath of the World War, and oftentimes it appears on the lists of chosen leaders of public opinion, churchmen, educators and philanthropists, who urge upon the government some line of action more Christian than the standards of tradition and the politicians' rules. A recent instance is the protest against holding naval maneuvers off our Japanward coast.

The widest fame that has come to Dr. Woolley personally grows out of her inclination to public affairs. To date, it has culminated in the Disarmament Conference that convened for its first sitting in the spring of 1932 at Geneva. For this distinction her name was placed on the roll of the twelve greatest women of American history, shown among the Social Science exhibits at the Century of Progress, as the first woman delegate of our country sent to an international conference of an official nature. It was her distinctive service at the Conference to have charge of the presenting of the monster petitions that poured in from all around the world, and to arrange for the reception of the groups, whether of college youth or of disabled soldiery, that appeared in person to ask for the outlawry of war. At the close of the long first session, President Woolley returned home. It was to be expected that the failure of the Conference would drive a woman of her character and with her special gifts to the task of illuminating a public sentiment that had been more ardent than far-seeing, and she has been heard frequently in banquet halls and from the lecture platform proclaiming that moral disarmament has yet to precede any material reduction of the devices of war.

"Honorable women not a few" have been conspicuous among the workers for a better international understanding. So too have organizations of women taken up the problem of the causes of war and sought for cure in a fashion for which men's luncheon clubs do not seem to offer a parallel. In the American Association of University Women, a body of forty-five thousand members, dispersed the whole nation over, Dr. Woolley finds a vehicle for much of her activity as a messenger who preaches the gospel of peace. At one time its president, she has latterly headed

its committee on international relations. What other person could head the peace group of the woman-intelligentsia of our land so suitably? The summer just passed has been a season of conventions. Our Pacific Coast as well as Liverpool has had its gatherings potential of good, if peace and social betterment be such. The Association of University Women gathered at Los Angeles, the last week of June, in convention that will make its influence felt in solving our nation's social problems. Few were the college presidents who could make ready to attend before the flood of business that rises at commencement week had subsided, and Dr. Woolley was detained for councils on new lines of policy for Mount Holyoke. No absent leader's name was so often spoken; the absence of none was so much regretted—conclusive testimony to a commanding position among the group where her chosen work places her.

Mrs. H. M. Meier

ON THE 21st of July, 1935, Mrs. Emily Ivers Meier gave up her earthly house of this tabernacle to join the loved ones gone before. She was the widow of Henry M. Meier and died at the home of her only son, Duncan Ivers Meier, in St. Louis County, Missouri.

Many of the present friends of the National Benevolent Association remember the devoted work Mrs. Meier gave to the Association in the early years of its existence. In the summer of 1892, she came with her young son, Duncan, who was proud to bring his birthday offering of ice cream and cake to the children of the Orphans' Home, and she and the same small son donated the dozen beds needed when the new Christian Orphans' Home on Aubert Avenue was furnished.

In 1896 when the president, Mrs. J. H. Garrison, declined to be reelected, Mrs. H. M. Meier was chosen to be the fourth president of the National Benevolent Association. In 1898 a Mothers' and Babies' Home was opened, with a set of officers. It then became necessary for the Christian Orphans' Home to have separate board of officers, as up to that time it had been governed by the Association, of which Mrs. Meier was president; and Mrs. Rowena Mason was elected to serve as the first president of the Christian Orphans' Home. During Mrs. Meier's presidency our first Home for the Aged was opened at Jacksonville, Illinois; Havens Home (for the aged) at East Aurora, N. Y., and the Cleveland Home (for children) were added to our family of Homes. (Havens Home was merged with the Florida Home in 1921.) Early in 1903 Mrs. Meier sent me, at her own expense, to visit these Homes and report on their condition.

Greatly to the regret of all the members of the Association, Mrs. Meier resigned in 1906. She remained a loyal friend to the Association's work through the years.

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The Pension Fund has voted to participate in Unified Promotion. Its fall and winter work will be in harmony with and in cooperation with the plans of Unified Promotion. The Week of the Ministry is the first major call for the fall program, and Unified Promotion will assist the Pension Fund in bringing this cause to the attention of all the churches.

Our regular and Ministerial Annuities show an increase during 1935. One minister has taken out this third ministerial annuity. The increase is over 100 per cent.

Members are beginning to take advantage of our Additional Benefits Department. We received \$1,000 for deposit in this department last week from a minister in the Northwest. His thought was to use whatever was needed of this deposit to guarantee payment of his pension plan dues and the remainder to accumulate with interest to be used later to increase the amount of his pension, but subject to withdrawal at any time.

As an indication of better times we have begun to receive repayment of member's and church's notes with cash. More than \$10,000 in notes have been paid up in full in the last few weeks.

The sad news has come of the recent death of another member of the large and ever increasing Pension Fund Family. Before his death he had come to appreciate in a deep way just what the Pension Fund can mean after one is disabled for further service in the ministry. Death brings an

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Pension Fund Notes and News

THE dates for the Week of the Ministry are October 13-20. October 13 is the day for the offering in the Bible Schools among adult classes 18 years of age and over. October 20 is to be a church celebration of the Fortieth Anniversary of Ministerial Relief and Pensions. By special arrangement the same communion service program as is being used that day at the San Antonio Convention will be furnished the churches. Since there is always an offering for this cause at the International Convention Communion Service, churches will be requested also to take an offering for our aged preachers at these special communion services throughout the brotherhood.

end to his suffering and there must be joy in his soul in knowing that there will be benefits continued to the widow. She shall not want for the necessities of life.

Both member and church receipts for the first six months of 1935 showed a substantial increase over the corresponding dues receipts for the like period of June 1934.

An increasing realization by both ministers and churches of their responsibility to the Pension Fund is ever apparent. There are being added nearly every day, new members and churches. Since January first, 74 ministers have begun membership who have never paid before. One hundred

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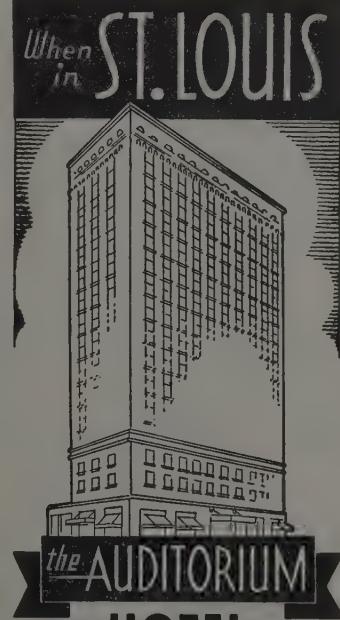
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Manager**

and forty new 8 per cent accounts have been opened.

Pension Plan protection is available for every active minister of Disciples of Christ through the payment of the 2½ per cent dues. The 8 per cent dues are essential to full protection, but a minister cannot afford to be without even the prorated protection assured by the payment of his 2½ per cent dues.

Protection is ever following every member of the Fund: time and place form no barriers. Those who were privileged to attend the World Convention in Leicester went abroad knowing Pension Plan protection was in force the same as if they were at home.

There is a most outstanding case of sacrifice and Christian Brotherhood shown by one who has recently requested the Pension Fund to retain as a gift the benefits rightfully his, in order that some deserving and more needy person may have financial assistance. This gracious gift is made only through great sacrifice. These dear people are true Christians. May they have the Lord's richest blessings!

The present Pension Fund family, August 31, 1935:

595 aged ministers and missionaries
157 widows, dependent and alone
68 orphaned children of ministers and missionaries
46 disabled ministers, some very aged and feeble
532 dependent members of these needy families.
1,398, Total family which some churches have entirely forgotten for the past year, and others for the past five years.

The Old and the New

THERE are many ceremonies, feasts and fêtes that go on in the nearby villages of which we are never informed and to which we are not invited, but one of the biggest events recently was open to the entire public.

The mother of one of our Christian women is visiting here from Coquihalla. For the past year or more she has been wearing mourning (dark blue or blue and white or black clothes) for a brother who died.

It is their custom to have a feast and celebration when the proper period for mourning is over. Before there were clothes the women rubbed their bodies with mud or white clay and let it dry on them, remaining thus for months and never sitting or sleeping on a bed—always on the floor near the fire. When the mourning period was over the husband's family brought money—which consisted of knives, spears, anklets, etc., and the mourner's family brought chickens and food of all sorts. In case of a harem the wives are divided among the brothers and uncles at that time.

For one who wears clothes the ceremony necessitates a new outfit or two in bright

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**Christian Board of Publication
St. Louis, Mo.**

Receipts for Two Months Ending August 31, 1935

United Christian Missionary Society
From Churches and Individuals

	General Fund	Acct. Bd. Education	Net Increase	Special Funds	Increase
		Bd. Temperance			
Churches	\$ 7,051.85	\$ 182.14	\$ 13.11	\$ 208.00	\$ 38.00
Sunday Schools	3,692.19		412.96	60.00	60.00
Christian Endeavor Societies	338.79		119.81		
Missionary Organizations	6,355.18		1,034.95	10.00	40.00*
Individuals	889.50	7.50	1.35*	2,539.42	1,420.42
	\$18,327.51	\$ 189.64	\$1,579.48	\$ 2,817.42	\$ 1,478.42

From Miscellaneous Sources

Bequests	\$ 6,720.69	\$ 6,248.19			
Interest (U. C. M. S.)	8,147.99	113.89	\$ 588.26	\$ 736.69	\$ 319.40
Interest (Old Societies)	1,500.00	1,500.00			
Home Missionary Institutions	3,993.99	686.20*	686.20*		
Annuities				11,340.00	10,240.00
WORLD CALL Subscriptions and Advertising	2,716.41	466.71	466.71		
Literature	3,532.72	520.18	520.18		
Miscellaneous	8,023.68	1,107.66	814.83	1,658.83	1,507.28
	\$34,645.48	\$9,270.43	\$1,703.78	\$13,735.52	\$12,066.68

*Decrease.

The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. Fred W. Hughes, Paraguay; New Orleans, September 21, SS. "Delvalle," Delta Line.

Dr. Jennie V. Fleming, India, M. S. "Galveston," American Pioneer Line, New York, October 5.

Miss Myrtle Furman, India, M. S. "Galveston," American Pioneer Line, New York, October 5.

Birth

Grace Elizabeth Baker, daughter of Dr. and Mrs. Donald Hall Baker, Africa, June 5.

Death

W. C. Macdougall, former missionary to India, August 5, 1935, Toronto, Canada.

colors. This woman has just one child and according to African custom expected her son-in-law to provide her with clothes. He and the daughter, however, both failed to appear and the older village brothers of the son-in-law had to pay the woman money in francs and native spears and knives.

Previous to the date set the drums had been beaten for several days to inform the whole countryside. The day was Sunday so we of the Mission were not free to go out until after morning services. There were people passing all day, coming and going, and such a crowd! The natives estimated 800, which is a big crowd for our section here. The day was blistering hot. Lacking shade trees in the center of the village they cut palm fronds and stuck them into the ground thus arranging a sort of gallery for the members of the family, the elders of the village and the drummers and dancers (women magicians or witches).

We wished for a movie camera to be able to record the mixture of costumes, the mingling of the old with the new and the reactions of the heterogeneous crowd to the dances and others. We Christians went out in a body at our regular afternoon meeting time and took advantage of

the crowd to hold a service. It was difficult to get the crowd together and quiet but many listened. The meeting was short because most everyone stood in the sun. When the service was over the drums beat again and the dancers swayed to the rhythm.

The four real witches were dressed in beaded caps with feathers stuck in them, short palm leaf skirts with an animal skin or two hanging from the belt; strings of charms and beads; bracelets and anklets. The older generation took active part in the ceremonies but the younger generation who have put on a veneer of civilization are betwixt and between. One wonders how much of the old beliefs and superstitions still remain under the well-groomed and neatly clothed skins of many who were onlookers that day. The woman's own nephew has been to Europe as a workman on the Belgian boats and he and his wife were wearing good clothes. This is just a picture to give you a glimpse of how easily some of our superficial habits and manners are acquired by them and how long in some of their old customs.

GERTRUDE SHOEMAKER,
HATTIE P. MITCHELL,
Mondombe, Africa.

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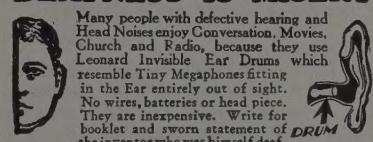
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J. F. Snyder, Publisher, 110 Crestmont St., Reading, Pa.

The Last Page

A Plus Year

Following the close of the missionary year, June 30, Carl H. Wilhelm of Blackwell, Oklahoma, sent a card to C. O. Hawley:

"I'm as happy as a lark. Every department of our Blackwell church is sending in a plus offering—more than ten per cent increase over last year in every one, and from the church missionary treasurer, more than 300 per cent increase! And we are determined to show increase next year, too! Here's a good joke: I've been plugging so hard everywhere to get these plus offerings in all along the line that yesterday they pulled this one on me—that it was such a hard pull that we 'had to use a tractor to get it in,' the idea being that the treasurer of Class 13 lives in the country and when he brought in the money from that class he got stuck in the mud and had to be pulled out by a tractor!"

Now for Griddle Cakes

It was conceded by all in attendance at the World Convention that one of the very best addresses was given by Stephen J. Corey, president of the United Society. This was no surprise, as it was just what President Corey's friends expected. However neither the general public nor his friends know of the versatility of his talents.

When Beverley Jouett of Winchester, Kentucky, member of the Board of Managers of the United Society, was in Paris following the convention, he was astonished to see in the Paris Edition of *The New York Herald*, the following:

Here is your recipe for griddlecakes that will melt in your mouth:
 2½ cups of flour, 1¼ teaspoonfuls of soda, teaspoonful of salt, sifted well together. Add one egg thoroughly beaten, one tablespoonful melted butter, and enough sour milk to beat into fairly thin, smooth batter. The griddle should be hot and slightly greased with lard or bacon rind.

—STEPHEN J. COREY.

It seems that President Corey had been in Paris a few days earlier and noticed a request in the paper for "griddlecakes that will melt in your mouth." Being a connoisseur in this line, he sent in the recipe he uses in making the family pancakes.

Not Fair

All through dinner Percy sat so silent that his parents at last began to wonder what was troubling him. The boy was doing some hard thinking. "Pa," he said at last, "do school-teachers get paid?"

"Of course they do, Sonny," replied father.

"Then it ain't fair," burst out the small boy indignantly. "Why should the teachers get paid when us kids do all the work?"

Our Church

Dear God, we pray, and let this be
 The House of Hospitality,
 Where weary, wandering men may
 rest

From every dreaming, wistful quest;
 And let there be about this place
 The blessed breathing of Thy grace;
 A subtle consciousness of Thee
 In every corner let there be.
 And may these wide doors welcome
 in

All men, of every kith and kin:
 The outcast, wandering wistfully
 Toward the cross to die with Thee;
 The woman taken in her sin—
 And may we welcome her within;
 The leper of life's lonely lanes
 With all his filth and pangs and
 pains.

May every window and its art
 Be symbol of Thy bleeding heart;
 And every note the organ plays
 Re-echo down life's lonely ways.
 May every smile and every tear
 Bring men of every walk so near
 That each may know God's Church
 to be

The House of Hospitality!

—WILLIAM L. STIDGER.

*Bulletin Starr Church,
 Baltimore Md.*

My Creed

I have no creed but Christ, I want no other!

It leaves my soul unfettered, glad and free!

No creed but Christ, and every man my brother,

That's Christianity enough for me!

No creed but Christ! No human limitation

To faith that longs to stretch its wings for flight;

Untrammeled by all man-made creed and dogma,

My soul—unfettered—wings its way to light!

No creed but Christ! His word alone to guide me

Through all the tangled maze of paths untrod;

His whisper—as I stumble on in darkness,

"Give me your hand, I'll lead you up to God!"

—IDA BASSETT BOTT.

Houston, Texas.

The Difference Can Be Detected

A friend in Pennsylvania sends me these bits of shrewd observation, although you will notice that he claims that accurate observation is not easy!

Sometimes it is difficult to distinguish between:

A demigod and a demagogue.
 Reformer and sadist.

Souvenirs and trash.

Gift and a bribe.

Desire to serve and desire to boss.

Plea for patriotism and plea for militarism.

Plea for cooperation and a desire for obesitance.

Blind optimists and plain liars.

An opportunity and a temptation.

Pendants and a parrot.

Greatness and prominence.

Well, I have had a little practice myself in trying to distinguish the genuine from the imitation. And I am most successful when I follow Paul's advice: "Try the spirits!"

That means, put them through a few tests. Find out what is back of them; also who. Go a little into the record of the individual. His history will shed a lot of light on what he is trying to do today.

And the "spirit" who balks at being tested does not need to be tested. He is confessed!—*Reformed Church Messenger*.

Brown's Vacation

By AMOS R. WELLS

"I've had a vacation," said Timothy Brown;

"A fine one, although I have not left the town.

I merely vacated my worries and fears, And at once became younger by fairly five years.

I vacated my ruts, and began to enjoy My regular, humdrum, but useful employ. I changed my whole outlook and vision of life,

And made it a pastime instead of a strife. I've had a vacation, not vacant, a bore, But fuller and freer than ever before; The best of vacations for fat purse or lean—

A change of the seeing instead of the scene."

—CHRISTIAN ENDEAVOR WORLD.

Old Teacher

She has been teaching now for thirty years—

Has watched each passing generation grow And leave her and go on to high careers That she will never know. When they come back she sees them children yet,

And smiles to think that others call them men

Who once were bothered by the alphabet; She smiles at them again, And never wonders that the world is strange,

And silly now and then, and full of noise; She understands how anything will change When run by little boys.

—GERALD RAFTERY.

"The stenographer at the office had a bad spell today."

"Did the boss send her to the hospital?"

"No, to the dictionary."



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From 35 to 44 years.....	4%
From 45 to 49 years	5%
From 50 to 69 years	6%
From 70 to 79 years	7%
80 years and over	8%

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